

is normal to sit cross-legged or squat as the Prophet ﷺ sat in these manners. No sitting posture is discouraged except that which the Prophet referred to as the sitting of those who Allah is angered with. This is by putting ones left hand behind himself while placing his palm on the ground such that he leans on it. This sitting was regarded by the Prophet ﷺ as the sitting of those with whom Allah is angered.

However, if he positions both hands at his back and leans on them together at the same time, or he leans on his right hand, there is nothing wrong with these. The only exception is that which the Prophet described as the sitting of those with whom Allah is angered, which is, putting his left hand behind himself while placing his palm on the ground such that he leans on it. This is the sitting position which the Prophet ﷺ referred to as the sitting of those who Allah is angered with.

Allah alone grants success.

Chapter 129: chapter on etiquettes of attending gatherings and sitting with companions.

Hadeeth 825

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَقِيمَنَّ أَحَدُكُمْ رَجُلًا مِنْ مَجْلِسِهِ ثُمَّ يَجْلِسُ فِيهِ، وَلَكِنْ تَوَسَّعُوا وَتَفَسَّحُوا» وَكَانَ ابْنُ عُمَرَ إِذَا قَامَ لَهُ رَجُلٌ مِنْ مَجْلِسِهِ لَمْ يَجْلِسْ فِيهِ. مُتَّفَقٌ عَلَيْهِ.

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ said, "Do not ask someone to give up his seat in order to take it, but make accommodation wide and sit at ease." It was Ibn 'Umar's habit

that if a person left his seat for him, he would not take it. [Al-Bukhari and Muslim]

Hadeeth 826

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا قَامَ أَحَدُكُمْ مِنْ مَجْلِسٍ، ثُمَّ رَجَعَ إِلَيْهِ، فَهُوَ أَحَقُّ بِهِ» رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, "If someone leaves his seat (for one reason or another) and returns to it, he is better entitled to it." [Muslim]

Commentary

The author – may Allah shower blessings on him – said in Riyaadus Saaliheen: 'Chapter on Etiquettes of Attending Gatherings and Sitting with Companions.'

The author – may Allah shower blessings on him – brought this chapter to explain the etiquettes which one should adopt in sittings and while with one's companion.

Allah, Glorified and Exalted is He, has mentioned some etiquettes of sitting in His Book. He the most High said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ﴾ (١١)

"O you who believe! When you are told to make room in the assemblies, (spread out and) make room. Allah will give you (ample) room (from His Mercy)." (Al-Mujadiah: 11)

The Sharee'ah of Islam encompasses all that man needs in this life and the hereafter. Allah, the most High, said:

﴿وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ بَيِّنَاتٍ لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ

لِّلْمُسْلِمِينَ﴾ (٨٩)

“And We have sent down to you the Book (the Qur’an) as an exposition of everything, a guidance, a mercy, and glad tidings for those who have submitted themselves (to Allah as Muslims).” (An-Nahl: 89)

Aboo Dharr - may Allah be pleased with him - said: “As at when the Prophet ﷺ died, there was no bird swinging its wing in the sky except that he taught us knowledge thereof.”⁽¹⁾

Thus, you will find the Sharee'ah explaining the major issues such as *Aqeedah* (Belief), *Salat*, *Zakat*, Fasting and Pilgrimage and the minor ones such as etiquettes of sleeping, eating, drinking and sitting with companions.

The author – may Allah shower blessings on him – then mentioned the hadeeth of Ibn Umar - may Allah be pleased with him - who reports that the Prophet ﷺ said: ‘Do not ask someone to give up his seat to take it, but make accommodation wide and sit at ease.’ Meaning, if you enter a place and find it filled with people, you should not ask anyone to stand up in order to take his seat. Rather, if it is necessary for you to sit, you should ask them to make room and sit at ease. If they do this, Allah will make room for them.

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ فَٱفْسَحُوا فِى ٱلْمَجْلِسِ فَٱفْسَحُوا فِى ٱللَّهِ لَكُمْ ۖ﴾ (١١)

“O you who believe! When you are told to make room in the (spread out and) make room. Allah will give you (ample) room (from His Mercy).” (Al-Mujadilah: verse 11)

It is not allowed that you unseat a person in order to take his seat, even in places of *Salat*. If you find someone in the first row, it is not permissible to order him to stand up and you later sit there, even if he were a child. You are not allowed to remove him from his place

1 Reported by At-Tabarani in Al-Mu'jam Al-Kabeer (2/155)

and then you observe *Salat* therein. The reason for this is that the hadeeth is general and a child has the right to observe *Salat* with the congregation and to maintain his position.

Concerning his saying: ‘Let the mature and knowledgeable people be close to me,’ it is an order to the matured and knowledgeable people to be in the front row next to the Prophet ﷺ. He was not forbidding the children from being near to him. Had he ﷺ intended that, he would have said: ‘No one should be close to me except the matured and the knowledgeable.’ His order to the matured and knowledgeable people to be next to him implies an encouragement for them to be in the front row, next to the Prophet ﷺ, so as to understand the Sharee'ah from him and spread it among people.

As a result of his cautiousness, Ibn Umar - may Allah be pleased with him - would not sit where anyone leaves to give up his seat for him. This is out of cautiousness. It is feared that the one who stood up did so with a sense of timidity and modesty for Ibn Umar – may Allah be pleased with him.

It is known that if you were to accept a gift from the one who offers a gift out of timidity and modesty, it will appear as if you have coerced him. Hence, scholars say that it is forbidden to accept a gift that you know is given out of timidity or modesty. In the same vein, if you pass by a man who invites you into his house while knowing that he did that out of timidity and modesty, you should not enter. This is because it will appear as if you have forced him. This is part of the etiquettes of sitting which the Prophet ﷺ legislated for his Ummah; that one should not ask his brother to stand up from his seat in order to take it.

Allah alone grants success.

Hadeeth 827

وَعَنْ جَابِرِ بْنِ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنَّا إِذَا أَتَيْنَا النَّبِيَّ ﷺ، جَلَسَ أَحَدُنَا حَيْثُ يَنْتَهِي. رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ

وَقَالَ: حَدِيثٌ حَسَنٌ.

Jabir bin Samurah ؓ reported: Whenever we came to the gathering of the Prophet, we would sit down at the end (of the assembly). [Abu Dawud]

Hadeeth 828

وَعَنْ أَبِي عَبْدِ اللَّهِ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ:
قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَغْتَسِلُ رَجُلٌ يَوْمَ الْجُمُعَةِ، وَيَتَطَهَّرُ
مَا اسْتَطَاعَ مِنْ طَهْرٍ، وَيَدْهِنُ مِنْ دُهْنِهِ، أَوْ يَمَسُّ مِنْ طِيبِ
بَيْتِهِ، ثُمَّ يَخْرُجُ فَلَا يُفَرِّقُ بَيْنَ اثْنَيْنِ، ثُمَّ يُصَلِّي مَا كُتِبَ لَهُ،
ثُمَّ يُنِصِتُ إِذَا تَكَلَّمَ الْإِمَامُ، إِلَّا غُفِرَ لَهُ مَا بَيْنَهُ وَبَيْنَ الْجُمُعَةِ
الْأُخْرَى». رَوَاهُ الْبُخَارِيُّ .

Salman Al-Farisi ؓ reported: Messenger of Allah ﷺ said, "If a man takes a bath on Friday, purifies himself thoroughly, uses oil and perfume which is available in the house, sets forth for the mosque, does not (forcibly) sit between two persons, offers the prayer that is prescribed for him and listens to the Imam silently, his sins between this Friday and the previous Friday will be forgiven." [Al-Bukhari]

Commentary

The author mentioned these two hadeeths under the Chapter on etiquette of attending gatherings and sitting with companions. It is part of the etiquettes of sitting to sit at the edge when one enters into an assembly of people. This is the practice of the Prophet ﷺ and the

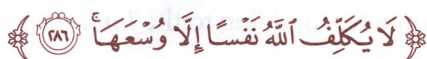
companions whenever they entered into the sitting of the Prophet. That is, he should not move to the front of the sitting except if someone allows him a place or he has a place reserved for him in the front. There is nothing wrong with this. However, it is against the guidance of the Prophet ﷺ and his companions - may Allah be pleased with them - for one to part between the sitting by saying: 'Give room, I want to sit in the front.' This act is an indication of pride and conceit in a person's heart.

If the person is a good preacher and scholar, his place will have to be in the front of the assembly, such that people will face him while he is speaking and ask him questions as needed. This is why whenever the Prophet ﷺ gets to a sitting, he sits at the end of that sitting. Thereafter, the place where the Prophet ﷺ sits becomes the heart of the sitting. Similarly, this is how one is supposed to act whenever one gets to a gathering and people are seated. He should sit at the end of the sitting. This will be his place if he is an ordinary person but if he is a featuring personality; his place will be at the front of the sitting.

Another etiquette of sitting with companions is not separating between people. That is, sitting forcibly between two persons while making them inconvenient. The Prophet ﷺ mentioned the man who takes a bath, rubs himself with oil and uses his wife's scent as available in the house on Friday. He then gets to *Jumu'ah* without separating between two persons and offers supererogatory prayer which has been ordained for him until the Imam arrives. The sins of this person between the *Jumu'ah* and the subsequent *Jumu'ah* and three extra days shall be forgiven. This proves that it is compulsory for one to purify oneself on the day of *Jumu'ah* by taking a bath as it is compulsory on the day of *Jumu'ah*. It is sinful not to take the bath except in extreme conditions.

This is because the Prophet ﷺ said: 'The bath of *Jumu'ah* is obligatory for every matured person (who has reached puberty).' So, every matured person who attends *Jumu'ah* has to take a bath except when he fears inconvenience or he could not get water, for instance. If he passes by a village and decides to offer *Jumu'ah* with them but could not find a place to have his bath, he will not be under

obligation as Allah said:



“Allah burdens not a person beyond his scope.” (Al-Baqarah: 286)

It is part of the etiquettes on this day also to use oil. If he has hair on his head, he should apply oil so as to be in the most beautiful of states.

It is also one of the etiquettes on this day to wear the most elegant of one's clothes.

It is also part of (the etiquettes) on this day to clean his teeth specifically for the *Jumu'ah* (Friday) and not as usual. Hence, it is nice and good for one to use tooth brush on the day of *Jumu'ah*.

It is part of (the etiquettes) on this day to get to the mosque early. The one who gets (to the mosque) in the first hour is like he who sacrifices a camel. The one who gets (to the mosque) in the second hour is like he who sacrifices a cow, the one who gets (to the mosque) in the third hour is like he who sacrifices a ram, the one who gets (to the mosque) in the fourth hour is like he who sacrifices a hen, the one who gets (to the mosque) in the fifth hour is like he who sacrifices an egg. The one who gets (to the mosque) after the arrival of the Imam will not have the reward for prompt arrival but will have the reward of *Jumu'ah* (Friday). Many people – we beseech Allah's guidance for them – are less busy on Fridays and despite this, you find him sitting in his house or shop without any reason. It is Shaytan who discourages him so that he is deprived of the great reward. So, set out after sunrise, take a bath and clean up yourself, put on the best of your clothing, use perfume, get to the mosque early, observe *nawafil* as Allah permits and recite the Qur'an until the Imam arrives.

It is also from the etiquettes of *Jumu'ah* not to separate – by sitting forcibly - between two persons. But if there is a space between them, this is not considered separation as the two are already apart. However, what is prohibited is to sit between two persons who have no sitting space between them. This is inconvenience. The Prophet ﷺ saw someone overstepping people's neck during *Jumu'ah* sermon and

said to him: ‘Sit down, you have caused inconvenience.’⁽¹⁾

These are all etiquettes of going to the *Jumu'ah*.

Allah alone grants success.

Hadeeth 829

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ عَنْ أَبِيهِ عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا يَحِلُّ لِرَجُلٍ أَنْ يَفْرُقَ بَيْنَ اثْنَيْنِ إِلَّا بِإِذْنِهِمَا». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Amr bin Shu'aib on the authority of his father and grandfather reported: Messenger of Allah ﷺ said, "It is not permissible for a person to sit between two people without their permission." [At-Tirmidhi]

Hadeeth 830

وَعَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ لَعَنَ مَنْ جَلَسَ وَسَطَ الْحَلْقَةِ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Hudhaifah bin Al-Yaman ؓ reported: Whosoever takes seat in the midst of an assembly has been cursed by Messenger of Allah ﷺ The Messenger of Allah curses the one who sits in the middle of people's circle. [Abu Dawud]

Hadeeth 831

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ

1 Reported by AbooDawood in Book of Salat, Chapter on Cross over People's Necks on the Day of *Jumu'ah*, no.1118 and An-Nasai in Book of *Jumu'ah*, Chapter on Prohibition of Crossing over People's Neck while the Imam is Upon the Pulpit, no.1399

اللَّهُ ﷻ يَقُولُ: «خَيْرُ الْمَجَالِسِ أَوْسَعُهَا». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ عَلَى شَرْطِ الْبُخَارِيِّ.

Abu Sa'id Al-Khudri ؓ reported: I heard Messenger of Allah ﷺ saying "The best assemblies are those in which people make room for one another." [Abu Dawud]

Hadeeth 832

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ جَلَسَ فِي مَجْلِسٍ، فَكَثُرَ لَغَطُهُ فَقَالَ قَبْلَ أَنْ يَقُومَ مِنْ مَجْلِسِهِ ذَلِكَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ، إِلَّا غُفِرَ لَهُ مَا كَانَ فِي مَجْلِسِهِ ذَلِكَ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." [At-Tirmidhi]

Commentary

The author – may Allah shower blessings on him – mentioned, as part of the etiquettes of sitting, the hadeeth of Amr bin Shu'ayb who reports from his father from his grand-father - may Allah be pleased

with him - that the Prophet ﷺ said: 'It is not permissible for a person to sit between two people without their permission.'

That is, when you find two people sitting side by side, you should not sit in between them except with their permission. This permission may be with the tongue, that is, when one of them says: 'Come and sit here'; or with action, as when they both make a space between themselves by way of telling you to have your sit between them. Otherwise, you should not sit between them as it is a bad manner to tell them to accommodate you. You would also cause inconvenience by forcibly sitting between them.

And from the etiquettes also – as we have earlier mentioned – is to sit at the end of the assembly. Also, it is not allowed for a person to sit at the centre of a circle; that is, when you see a group sitting in circle, whether with a teacher or with a discussant. In essence, you should not sit at the centre of the circle so formed. By so doing, you would have been a barrier between the audience and the speaker. More so, they will not in most cases love that someone sits in front of them. This would be a transgression against them and their rights, except they grant you permission. For example, on getting there, you find the place tight and they tell you: 'Come on, sit here,' this is not wrong. But, should there be no permission, then Hudhaifah bin Al-Yaman - may Allah be pleased with him - reported that the Prophet ﷺ cursed the one who sits at the middle of a circle.

It is also from the etiquettes of sitting with companions that in a sitting where there is much useless talk, you will have to expiate for it by saying: '*Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka* (meaning: O Allah! You are free from every imperfection; praise be to You, I ask You pardon and turn to You in repentance),' before standing up from your seat. Should one say this, one's misdoings of useless talk will be forgiven. For this reason, it is recommended that one says this supplication after a sitting involving much idle talk: '*Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka*.'

It is also expected that an assembly should be roomy. Spacious assemblies are among the best as the Prophet ﷺ said: 'The best of

assemblies are the most spacious.’

This is because its capaciousness will hold more people and bring about delight and harmony. This is with respect to the usual state of affairs as some spaces may be constricted. Although, it is better if you are able to expand it as it would hold more people and brings delight to the mind.

Allah alone grants success.

Hadeeth 833

وَعَنْ أَبِي بَرْزَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ
بِأَخْرَةٍ إِذَا أَرَادَ أَنْ يَقُومَ مِنَ الْمَجْلِسِ: «سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ،
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ» فَقَالَ رَجُلٌ: يَا
رَسُولَ اللَّهِ! إِنَّكَ لَتَقُولُ قَوْلًا مَا كُنْتَ تَقُولُهُ فِيمَا مَضَى؟ قَالَ:
«ذَلِكَ كَفَّارَةٌ لِمَا يَكُونُ فِي الْمَجْلِسِ». رَوَاهُ أَبُو دَاوُدَ .

Abu Barzah رضي الله عنه reported: Towards the end of his life, Messenger of Allah ﷺ would supplicate before leaving an assembly thus: “Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (O Allah, You are free from every imperfection; all praise is for You. I testify that there is no true god except You, I ask Your forgiveness and turn to You in repentance).” A man once said to him: “O Messenger of Allah! You have spoken such words as you have never uttered before.” He said, “It is an expiation of that which goes on in the assembly.” [Abu Dawud]

Commentary

It has been previously stated that the Prophet ﷺ said: “Whoever

sits in a gathering and indulges in useless talk and before getting up supplicates: *Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka* (meaning: O Allah! You are free from every imperfection; praise be to You, I ask You pardon and turn to You in repentance), he will be forgiven the sins committed in that assembly.”

In the hadeeth of Aboo Barzah, may Allah be pleased with him, which the author merges with the previous hadeeth, is evidence that the Prophet ﷺ used to practice that. He also explained that this is an expiation for sins committed in assemblies (*Kaffaratul Majlis*). A man hardly sits in a gathering without indulging in a form of useless talk, amusement or waste of time. It is thus good that one says this supplication every time he gets up from an assembly: ‘*Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka*,’ so that it serves as expiation for sins committed during the assembly.

As for the other hadeeth on the authority of Ibn Umar - may Allah be pleased with him - who relates that the Prophet hardly gets up from an assembly except that he said the prayers: ‘O Allah give us a portion of your piety...’ to the end of the hadeeth, we will discuss this elsewhere, Allah willing.

The meaning here is that the Messenger ﷺ used to say this (prayer) in most instances. However, is it at every sitting, even at sittings of admonition and remembrance (of Allah)? We may not outrightly say this as Ibn Umar - may Allah be pleased with him - was not with the Prophet at every sitting of his. Rather, he would have been absent from some sittings. If someone recited this word of remembrance during the sitting, at its beginning or at the end of a sitting, he would have accomplished the *Sunnah* as practiced by the Prophet ﷺ.

Allah alone grants success.

Hadeeth 834

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَلَّمَا كَانَ رَسُولُ اللَّهِ ﷺ

يَقُومُ مِنْ مَجْلِسٍ حَتَّى يَدْعُوَ بِهِؤُلَاءِ الدَّعَوَاتِ: «اللَّهُمَّ اقْسِمْ لَنَا مِنْ خَشْيَتِكَ مَا تَحُولُ بِهِ بَيْنَنَا وَبَيْنَ مَعَاصِيكَ، وَمِنْ طَاعَتِكَ مَا تُبَلِّغُنَا بِهِ جَنَّتِكَ، وَمِنَ الْيَقِينِ مَا تَهْوُنَ عَلَيْنَا مَصَائِبَ الدُّنْيَا. اللَّهُمَّ مَتِّعْنَا بِأَسْمَاعِنَا، وَأَبْصَارِنَا، وَقُوَّتِنَا مَا أَحْيَيْتَنَا، وَاجْعَلْهُ الْوَارِثَ مِنَّا، وَاجْعَلْ ثَأْرَنَا عَلَى مَنْ ظَلَمْنَا، وَانْصُرْنَا عَلَى مَنْ عَادَانَا، وَلَا تَجْعَلْ مُصِيبَتَنَا فِي دِينِنَا، وَلَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّنَا، وَلَا مَبْلَغَ عِلْمِنَا، وَلَا تُسَلِّطْ عَلَيْنَا مَنْ لَا يَرْحَمُنَا» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn 'Umar ؓ reported: Messenger of Allah ﷺ seldom left a gathering without supplicating in these terms: "Allahumma-qsim lana min khashyatika ma tahulu bihi bainana wa baina ma'sika, wa min ta'atika ma tuballighuna bihi jannataka, wa minal-yaqini ma tuhawwinu 'alaina masa-'ibad-dunya. Allahumma matti'na biasma'ina, wa absarina, wa quwwatina ma ahyaitana, waj'alhul-waritha minna, waj'al tharana 'ala man zalamana, wansurna 'ala man 'adana, wa la taj'al musibatana fi dinina, wa la taj'alid-dunya akbara hammina, wa la mablagha 'ilmina, wa la tusallit 'alaina man-la yarhamuna, (O Allah, apportion to us such fear as should serve as a barrier between us and acts of disobedience; and such obedience as will take us to Your Jannah ; and such as will make easy for us to bear in the calamities of this world. O Allah! let us enjoy our hearing, our sight and our power as long as You keep us alive and make our heirs from our own offspring, and make our revenge restricted to those who oppress us, and support us against those who are hostile to us let no misfortune afflict our Deen ; let not worldly affairs be our principal concern, or the ultimate limit of our knowledge, and let not those rule over us who do not show mercy to us)."

[At-Tirmidhi]

Commentary

An-Nawawee – may Allah shower blessings on him – mentioned this hadeeth of Abdullah bin Umar - may Allah be pleased with him and his father- in his book, Riyaadus Saaliheen, under the Chapter on the manners of assembly and sitting with companions. He narrated that the Prophet ﷺ seldom left a gathering without supplicating with these words: *‘Allahuma-qsim lana min khashyatika ma tahuulu bihi baynana wa bayna ma’asiyatik*, (meaning: O Allah, apportion to us, such fear of You as should serve as a barrier between us and disobeying You)’.

‘*Iqsim*’ means ‘apportion’ and ‘*khashyah*’ refers to the fear which is established on knowledge, as Allah the most High said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ﴾ (٢٨)

“It is only those who have knowledge among His slaves that fear Allah.” (Fatir: 28)

Concerning his saying: *‘Ma tahuulu bihi baynana wa bayna ma’asiyatik* (meaning: such as would serve as a barrier between us and disobeying You).’ Whenever a man fears Allah, his fear of Allah prevents him from engaging in what Allah has forbidden. It is on this note that he said: ‘Such as would serve as a barrier between us and disobeying You.’

He then said: ‘and such obedience’ that is, apportion to us such obedience, ‘as would take us to Your Paradise.’ The path to Paradise is obedience to Allah, Honored and Glorious. So, when a man is bestowed with the fear of Allah, shunning what He has forbidden and establishing His obedience, he would be safe from hell fire as a result of his fear and would enter Paradise as a result of his obedience.

‘And such certainty as will make easy to bear the calamities of this world.’ Certainty is the highest degree of *Iman* (Faith) as it is the faith without doubt or hesitation. You believe in the unseen as you believe in things you witness before you. When one is absolutely sure of that

which Allah the most High informs of matters of the unseen such as information about Allah, His names, His attributes, the last day or others, in the same way he is certain of things in his presence, this is the perfection of certainty.

Concerning his statement: 'as will make it easy to bear the calamities of this world.' There are many calamities in this world; however, when one is certain that the calamities are for expiation of one's sins and for elevating one's position as long as he is patient and hopeful of reward from Allah, one will easily bear the calamities. The trials, however great, will become mild to him, be it in his person, his relatives or in his property. As long as he has absolute certainty, trials will be insignificant to him.

Concerning his statement: 'O Allah! Let us enjoy our hearing, our sight and our power as long as you keep us alive.' You are praying to Allah to make you enjoy the three sensory organs; hearing, sight and strength as long as you live. The one who possesses these organs has been greatly endowed and should anyone be without such, he has missed great assets. However, he is not blameworthy as he has no control over it.

'And make these our heirs,' that is, make our enjoyment of these organs - hearing, sight, and power - our heir. That is, retain them till the end of our lives such as would remain after us and will thus be like our heirs. This (statement) is a metonymy for the retention of these organs till death.

'And make our revenge restricted to those who oppress us,' that is, make us take revenge, and our revenge should be limited to those who oppress us. This may be by affliction which they will suffer in this world or in the hereafter. There is no sin on one to curse his oppressor to the extent of his oppression. When someone curses his oppressor to the extent of his oppression, this is fairness and Allah answers the prayer of the oppressed.

The Prophet ﷺ told Mu'adh - may Allah be pleased with him - when he sent him as an emissary to Yemen. While informing him of what he should call them to, he said: 'And if they hearken to your call (giving

charity from their wealth), beware of illegally taking their wealth and fear the curse of the oppressed for there is no barrier between it and Allah.’⁽¹⁾ This is because Allah is a Just Judge Who takes revenge on the oppressor when the oppressed complains to Him. Whenever the oppressed raises his complaint to Allah, Allah takes revenge on the oppressor. However, he should not transgress in his prayer by asking for more than what he has been oppressed with, otherwise he becomes the oppressor.

‘And support us against those who are hostile to us.’ Our greatest enemies are those who are hostile to us because of the Religion of Allah. This includes the Jews, the Christians, the Buddhist, idol worshippers, the atheists, the hypocrites and others. All these are our enemies; Allah - the most High said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ﴾

“O you who believe! Take not My enemies and your enemies (that is, disbelievers and polytheists, and so on.) as friends.” (Al-Mumtahanah: 1)

Allah – the Mighty and Sublime - also said concerning the hypocrites:

﴿هُمُ الْعَدُوُّ فَاحْذَرُوهُمْ فَنَلْعَنُهُمُ اللَّهُ أَنَّى يُؤْفَكُونَ﴾

“They are the enemies, so beware of them. May Allah curse them! How are they denying (or deviating from) the Right Path.” (Al-Munafiqun: 4)

So, beseech Allah to assist you against your enemies and against the Jews, Christians, Buddhist, idolaters and all classes of disbelievers. Allah - the most High is the Helper:

﴿بَلِ اللّٰهُ مَوْلَاكُمْ وَهُوَ خَيْرُ النَّصِيرِينَ﴾

“Nay, Allah is your Maula (Patron, Lord, Helper and Protector,

¹ Reported by Al-Bukhaari in Book of Zakaah, Chapter on Taking Charity from the Rich, no.1496 and Muslim in Book of Faith, Chapter on Invitation to the Two Testifications and the Rules of Islam, no.19

and so on.), and He is the Best of helpers.”(Al-Imran: 150)

‘Let no misfortune afflict our religion, let not worldly affairs be our principal concern, or the ultimate limit of our knowledge.’ Really, trials do exist in a person’s wealth, such as when it is destroyed by fire, stolen or wrecked. All these are afflictions. It could also be in a person’s family, such as when relatives fall sick or die. It could be in one’s intellect, such as when he or one of his family members is afflicted with insanity - may Allah save us from such. A man could be afflicted in various ways. However, the greatest affliction is the affliction in the religion - we pray Allah to strengthen us on His True Religion. Should a man be afflicted in his Religion (Allah forbid!), this is the greatest affliction. Affliction in the Religion may be likened to affliction of the body. There are light bodily afflictions such as cold, mild headache and the likes. There are also light religious afflictions such as minor sins. There are destructive religious afflictions such as disbelief, idolatry, doubt among others. These are destructive to the Religion as death is to the body. Hence, you should ask Allah not to let any misfortune afflict your Religion. Other forms of afflictions are lighter as the truly afflicted person is the one is denied of reward – we ask Allah for well-being.

‘Let not worldly affairs be our principal concern, or the ultimate limit of our knowledge and let not to rule over us those who do not show mercy to us.’ Let not worldly affairs be our principal focus; rather, the hereafter should be our major concern although we would not also forget our portion in this world. Man cannot do without material possessions, but such should not be his principal concern nor the ultimate limit of his knowledge. He should rather ask Allah to make the knowledge of the hereafter the ultimate limit of his knowledge. Concerning worldly knowledge and related matters, they will certainly come to an end and fade away. Meaning, if someone possesses the knowledge of medicine, astrology, geography and other worldly sciences, they are knowledge that would eventually die out. We should be particular about the knowledge of the Sharee’ah, which is the knowledge of the hereafter.

‘And let not to rule over us those who do not show mercy to us’:

Let not any of your creation have dominion over us who would not show mercy to us. Thus, grant authority over us to those who will show mercy to us. However, the one who will show you mercy will not cause harm to you. That which will bring to you harm, is that He grants dominion over you, to one who will not show mercy to you. We beseech Allah not to grant dominion over us to one who will not show mercy to us.

The Messenger ﷺ would recite this supplication frequently in gatherings, but not at all times.

Allah alone grants success.

Hadeeth 835

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ قَوْمٍ يَقُومُونَ مِنْ مَجْلَسٍ لَا يَذْكُرُونَ اللَّهَ تَعَالَى فِيهِ، إِلَّا قَامُوا عَنْ مِثْلِ حَيْفَةِ حِمَارٍ، وَكَانَ لَهُمْ حَسْرَةٌ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "Those people who leave a gathering in which they have not remembered Allah, will conclude it as if it has foul odour similar to that of a rotten carcass of a donkey. And it will be a cause of grief to them." [Abu Dawud]

Hadeeth 836

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَا جَلَسَ قَوْمٌ مَجْلِسًا لَمْ يَذْكُرُوا اللَّهَ تَعَالَى فِيهِ، وَلَمْ يُصَلُّوا عَلَى نَبِيِّهِمْ فِيهِ، إِلَّا كَانَ عَلَيْهِمْ

تِرَةً؛ فَإِنْ شَاءَ عَذَّبَهُمْ، وَإِنْ شَاءَ غَفَرَ لَهُمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “Whenever a group of people sit in a gathering in which they do not remember Allah the Exalted, nor supplicate to elevate the rank of their Prophet, such a gathering will be a cause of grief to them. If Allah wills, He will punish them, and if He wills He will forgive them.” [At-Tirmidhi]

Hadeeth 837

وَعَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ قَعَدَ مَقْعَدًا لَمْ يَذْكُرِ اللَّهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ، وَمَنْ اضْطَجَعَ مَضْجَعًا لَا يَذْكُرُ اللَّهَ تَعَالَى فِيهِ كَانَتْ عَلَيْهِ مِنَ اللَّهِ تِرَةٌ». رَوَاهُ أَبُو دَاوُدَ.
وَقَدْ سَبَقَ قَرِيبًا وَشَرَحْنَا «التِّرَةَ» فِيهِ.

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “If anyone sits in a gathering where he does not remember Allah, he will bring grief upon himself (on the Day of Resurrection), and he who lies down in a place where he does not remember Allah, will bring grief upon himself (on the Day of Resurrection).” [Abu Dawud]

Commentary

These three hadeeths are related to the etiquettes of sitting in an assembly. They all point to the fact that one should use every sitting of his to remember Allah and seek His blessings on the Prophet ﷺ. This is because no group of people will attend a sitting without remembering Allah or seeking blessings on the Prophet ﷺ therein, except that loss

from Allah will be their portion. He may forgive them or punish them.

The remembrance of Allah could take several forms; for example, if one of those present in a sitting talks about one of the signs of Allah, this is a form of remembrance of Allah. If he said, for instance: 'We are experiencing warmth these days as if we are in spring, this is among the signs of Allah. We are in winter which is known for extreme cold and despite that we still experience warmth. This is a sign of Allah.'

He could also say for example: 'Should all of creation gather together in order to change this weather which used to be cold, they will not be able to do so,' and other similar statements.

He could mention an instance about the Prophet ﷺ; he says for instance: 'The Prophet is the most fearful of and the most devout to Allah.' Thus, he mentions the Messenger of Allah and then seeks Allah's blessing on him ﷺ. When the audience listens to such, they will have the same reward. This is a form of remembrance of Allah and seeking blessing on the Messenger ﷺ.

If he wills, he may mention Allah in the beginning by saying: 'Masha Allah (As Allah wills),' 'La quwwata illa billahi – There is no might save with Allah,' 'La ilaha illa Allah (There is no god worthy of worship except Allah),' and so on. In essence, a sensible person should know how to remember Allah and how to seek blessings on the Prophet ﷺ in his sitting.

Another form of remembrance is to say before getting up from the sitting: 'Subhanaka Allahumma wabihamdika, ashhadu allailaha illa anta, astaghfiruka wa atuubu ilayka – (meaning: O Allah! You are free from every imperfection; praise be to You, I ask You pardon and turn to You in repentance).'

There is evidence in these three hadeeths that one should not miss the remembrance of Allah in his sitting and reclining positions. This way, he would be amongst those whom Allah talked about when He – the most High -said:

﴿الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ﴾

“Those who remember Allah (always, and in prayers) standing, sitting, and lying down on their sides.” (Al-Imran 3:191)

Allah alone grants success.

Chapter 130

Hadeeth 838

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ» قَالُوا: وَمَا الْمُبَشِّرَاتُ؟ قَالَ: «الرُّؤْيَا الصَّالِحَةُ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “All that is left from Prophethood is the glad tidings.” He was asked what the glad tidings were, and he said, “The good dream.” [Al-Bukhari]

Hadeeth 839

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِذَا اقْتَرَبَ الزَّمَانُ لَمْ تَكْذُرُؤِيَا الْمُؤْمِنِ تَكْذِيبُ، وَرُؤْيَا الْمُؤْمِنِ جُزْءٌ مِنْ سِتَّةٍ وَأَرْبَعِينَ جُزْءًا مِنَ النَّبُوءَةِ» مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “When the time draws near (i.e., near the end of the world), the dream of a believer can hardly be false; and the dream of a believer represents one part from forty-six parts of Prophethood.” [Al-Bukhari and Muslim]

Hadeeth 840

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ رَأَى فِي الْمَنَامِ فَسِيرَانِي

فِي الْيَقَظَةِ - أَوْ كَأَنَّمَا رَأَى فِي الْيَقَظَةِ - لَا يَتَمَثَّلُ الشَّيْطَانُ
بِي. متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “He who sees me in his dream will see me in his wakefulness (or he ﷺ may have said it is as though he has seen me in a state of wakefulness), for Satan does not appear in my form.” [Al-Bukhari and Muslim]

Hadeeth 841

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ، يَقُولُ: «إِذَا رَأَى أَحَدُكُمْ رُؤْيَا يُحِبُّهَا، فَإِنَّمَا هِيَ مِنَ اللَّهِ تَعَالَى، فَلِيَحْمَدِ اللَّهَ عَلَيْهَا، وَلِيُحَدِّثَ بِهَا» وَفِي رِوَايَةٍ: «فَلَا يُحَدِّثُ بِهَا إِلَّا مَنْ يُحِبُّ» - وَإِذَا رَأَى غَيْرَ ذَلِكَ مِمَّا يَكْرَهُ، فَإِنَّمَا هِيَ مِنَ الشَّيْطَانِ، فَلْيَسْتَعِذْ مِنْ شَرِّهَا، وَلَا يَذْكُرْهَا لِأَحَدٍ، فَإِنَّهَا لَا تَضُرُّهُ. متفقٌ عليه، وَلَيْسَ هُوَ فِي مُسْلِمٍ مِنْ حَدِيثِ أَبِي سَعِيدٍ وَإِنَّمَا هُوَ عِنْدَهُ مِنْ حَدِيثِ جَابِرٍ وَأَبِي قَتَادَةَ كَمَا سَيَأْتِي.

Abu Sa'id Al-Khudri رضي الله عنه reported: I heard the Prophet ﷺ saying, “When one of you sees a dream that he likes, then it is from Allah. He should praise Allah for it and relate it to (others).”

Another narration adds: Messenger of Allah ﷺ said, “He should not report it except to those whom he loves. And if he sees one which he dislikes, then it is from the Satan. He should seek refuge in Allah against its evil and should not mention it to anyone. Then it will not harm him.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in Riyaadus Saaliheen: ‘Chapter on Visions in Dreams and Matters Relating to Them.’

‘Ar-Ru’ya’ refers to vision in dreams. Whenever a person sleeps, Allah takes his soul although this is a minor death as Allah said:

﴿وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى﴾^(٦٠)

“It is He, Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then he raises (wakes) you up again that a term appointed (your life period) be fulfilled.” (Al-Anam :60)

Allah – the most High - also said:

﴿اللَّهُ يَتَوَفَّى الْأَنفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا﴾^(٤٢)

“It is Allah Who takes away the souls at the time of their death, and those that die not during their sleep.” (Az-Zumar :42)

These are minor deaths (taking away of souls), during which the soul goes to wherever Allah wills. Thus, as a form of supplication before sleep, we say: ‘O Allah! With You I lay my side and with You I shall raise it. Should You withhold my soul, forgive and bless it and should you release it, protect it with that which You protect your righteous slaves.’⁽¹⁾

Souls in this state do see dreams and visions which can be categorized into three: good vision, visions of misfortune and visions about things that have no meaning or target. It could be from the pranks of Shaytan, it could also be personal thoughts and other reasons.

¹ Reported by Al-Bukhaari in Book of Supplications, Chapter on Seeking Protection and Recitation When Going to Sleep, no. 6320 and Muslim in Book of Remembrance and Supplication, Chapter on What to Say When Going to Sleep and Lying Down no. 2714.

The first category: Good visions: this is when one sees what one loves. This is from Allah, Honored and Glorious, and it is a blessing of Allah on a person that he is allowed to see that which he loves. Whenever he is made to see that which he loves, he becomes enlivened and happy and this is glad tidings for him. Amongst early glad tiding for a believer are good visions he sees or someone else sees it about him. This is why the Prophet ﷺ said: ‘**Nothing remains of Prophethood except *Al-Mubasharah* (glad tidings).**’ A man may see good visions about himself or it may be seen about him, these are glad tidings and are from Allah.

The second category are visions of misfortune. This is from Satan as he shows dreadful things to one in his dream so as to disturb him. However, the cure for this is to seek Allah’s protection from the evils of Satan and from the evils of his visions. He should not mention it to anyone for it will not harm him. He should also not seek to have it interpreted; whenever some people see misfortune in dreams, they seek to consult those who interpret it for them or search books to find the interpretation to these visions of misfortune. Once it has been interpreted, it will occur in the nasty form. But for the one who seeks the protection from the evils of Satan and that of his dream and does not inform anyone, it will not harm him, however grievous it is. This is an easy antidote; to be patient in concealing it and seeking (Allah’s) protection from the evil of Satan and that of the dream so that it will not occur.

The third category are those without a particular goal. This is sometimes as a result of personal thoughts. For example, when one attaches his mind to something, pondering and bordering himself about it, until he sees it in his dream. It could sometimes be that Satan toys with him in his dream by showing him things without meaning. This was the case of a man who told to the Prophet ﷺ: ‘O Messenger of Allah! I saw in my dream that my head was cut off and my head began to roll and I was running after it.’ The Prophet ﷺ said: ‘Do not narrate the playful act of Satan in your dreams to people.’¹ This has

1 Reported by Muslim in Book of Dreams, Chapter on the statement of the Prophet

no meaning; my head was cut off and started running and the body began running after it. This has no meaning.

In essence, these are the categories of visions in dreams. When someone is made to see the likeness of his father, mother, brother, uncle or others, this could be true and could also be from Satan. By so doing, Satan can assume the image of these people which the sleeping person sees with the exception of the Prophet ﷺ. This is because whenever someone sees the Prophet with the known attributes, he has truly seen him. This is because Satan can never assume the image of the Prophet ﷺ and cannot dare try.

So, whenever someone sees a person he assumes to be the Prophet ﷺ, he should scrutinize the attributes of the one he had seen; does it conform to the attribute of the Prophet ﷺ? If so, it is he ﷺ. If otherwise, it is not the Prophet ﷺ but only an illusion from Satan. He puts it into the mind of the sleeping person that this is the Messenger ﷺ while it is not.

In this regard will you see someone saying: 'I saw the Messenger ﷺ saying and doing so and so. But when he describes him, the features will not fit the description of the Prophet ﷺ although he had assumed that it was the Prophet. However, when he describes him, we would realise that he did not see the Prophet ﷺ. So, we assert with certainty that it was not the Messenger ﷺ. But if he describes the one he saw and the attributes conform to that of the Prophet ﷺ, it is the Prophet ﷺ.

However, at this point, we must note that it is impossible for the Prophet ﷺ to tell him what negates the Sharee'ah. This would be a lie. So, if someone comes along saying: 'I saw the Messenger ﷺ and he told me such and such', it will be a lie if it contradicts the Sharee'ah. It will be a lie on the part of the one who narrates it should the attributes conform to that of the Prophet ﷺ.

Allah alone is the Guide to that which is correct.

Hadeeth 842

وَعَنْ أَبِي قَتَادَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ ﷺ: «الرُّؤْيَا الصَّالِحَةُ - وَفِي رِوَايَةٍ: الرُّؤْيَا الْحَسَنَةُ - مِنَ اللَّهِ، وَالْحُلُمُ مِنَ الشَّيْطَانِ، فَمَنْ رَأَى شَيْئًا يَكْرَهُهُ فَلْيَنْفُثْ عَنْ شِمَالِهِ ثَلَاثًا، وَلْيَتَعَوَّذْ مِنَ الشَّيْطَانِ فَإِنَّهَا لَا تَضُرُّهُ». متفقٌ عليه .

Abu Qatadah رضي الله عنه reported: The Prophet ﷺ said, “A good vision (dream) is from Allah and a bad dream is from the Satan. He who sees something in a dream that he dislikes, should blow thrice on his left, must seek Allah’s Refuge from the evil of the Satan (i.e., by saying: A’udhu billahi minash-Shaitanir-Rajim). Then it will not harm him.” [Al-Bukhari and Muslim]

Hadeeth 843

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِذَا رَأَى أَحَدُكُمْ الرُّؤْيَا يَكْرَهُهَا، فَلْيَبْصُقْ عَنْ يَسَارِهِ ثَلَاثًا، وَلْيَسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ ثَلَاثًا، وَلْيَتَحَوَّلْ عَنْ جَنْبِهِ الَّذِي كَانَ عَلَيْهِ». رَوَاهُ مُسْلِمٌ .

Jabir رضي الله عنه reported: Messenger of Allah ﷺ said, “When one of you sees a bad dream let him blow three times on his left, seek refuge in Allah from the Satan three times (i.e., by saying: A’udhu billahi minash-Shaitanir-Rajim) and change the side on which he was lying.” [Muslim]

Hadeeth 844

وَعَنْ أَبِي الْأَسْقَعِ وَائِلَةَ بْنِ الْأَسْقَعِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ أَعْظَمِ الْفِرَى أَنْ يَدَّعِيَ الرَّجُلُ إِلَى غَيْرِ أَبِيهِ، أَوْ يُرِيَ عَيْنَهُ مَا لَمْ تَرَ، أَوْ يَقُولَ عَلَى رَسُولِ اللَّهِ ﷺ مَا لَمْ يَقُلْ». رَوَاهُ الْبُخَارِيُّ .

Wathilah bin Al-Asqa' ؓ reported: Messenger of Allah ﷺ said, "Of the worst lies are: to claim a false father, or to pretend to have seen what one has not seen (tell a false dream), or to attribute to the Messenger of Allah (ﷺ) what he has not said." [Al-Bukhari]

Commentary

We have said something about these hadeeths concerning visions in dreams. We explained that dreams can be categorized into three:

The first category: Good visions, which are from Allah, Honored and Glorious. We explained that they are about things which bring joy and that they are amongst early glad tidings for a believer.

The second category: Bad vision, which are from Satan and are usually concerning that which man detests. That is, Satan makes a man see what he detests so that he becomes fearful, annoyed, sad and sometimes fall sick. This is because the Devil is an enemy to man. He loves that which hurts and saddens man. Allah the most High said:

﴿إِنَّمَا التَّجَوَّى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ ءَامَنُوا وَلَيْسَ بِضَارِّهِمْ شَيْئًا إِلَّا بِإِذْنِ اللَّهِ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ﴾ (10)

"Secret counsels (conspiracies) are only from Shaytan (Satan), in order that he may cause grief to the believers. But he cannot harm them in the least, except as Allah permits, and in Allah let the believers put their trust." (Al-Mujadilah: 10)

Bad dreams are the dreadful and detestable visions one sees in his sleep, but it is a favor of Allah that he provides remedy for every

disease. The remedy for bad dreams is as follows:

First: The person should spit to his left side three times and seek Allah's refuge from Satan three times and from the evil of that which he saw in his dream. He should recite: had dreamt of saying: '*Audhu bi Llahi min sharri Ash-Shaytan wa min sharri maa raytu*' (I seek refuge in Allah from Shaytan and from the evil of that which I dreamt of). He should then turn to the other side; if he is on his left side, he should turn to his right side and if he is on his right side, he should turn to his left side.

Second: He should also perform ablution, if this does not benefit him, that is, if after turning from the first side to the other side, the dream comes again, he should stand up, perform ablution and offer prayer. He should not inform anyone of it. He should not say: 'I dreamt of such and such, I dreamt of such and such,' and should not tell people or go to anyone to have it interpreted. It will never harm him since it will be as if it never happened. This will give him rest of mind.

When some people see a detestable dream, they go in search of someone to interpret the dream for them. We say to him: 'Do not do this. The companions - may Allah be pleased with him - did have detestable dreams, but after the Prophet narrated this hadeeth to them, they became relieved. Thereafter, whenever any of them had a detestable dream, he would spit to his left side three times and seeks Allah's refuge from its evil and from the evil of Satan, and he would not tell anyone about it. It would not harm him and it would be as if it never occurred.

The third category: It is the dream that comes as a result of personal thoughts; as man is always engaged in one thing or the other. He sometimes sees these in his dream. This has neither wisdom nor effect.

It is expected that when someone has a dream that pleases him, good dreams, he should give it a favourable interpretation in his mind. This is because when dreams are interpreted, they come to pass with the leave of Allah.

It is important also that we do not rely on what is found in some

books such as ‘The book of Interpretation of Dreams’ purportedly by Ibn Sireen and other such books. This would be a mistake. This is because dreams are with respect to the one who had it, the time, place and situations. That is, two persons may have the same dream and we may interpret them differently. This is because this person sees what befits him and the other person sees what befits him or that the prevailing situation demands that a particular interpretation is given to a particular dream.

In essence, one must not refer to written works in interpreting dreams, as dreams and visions do differ. It was said that a man had a dream and it was given an interpretation. Another person later had the same dream but was given a different interpretation. The interpreter was queried about it and he said: ‘This interpretation suits this person’s dream and that interpretation suits the other person’s dream.’ Each person is given the interpretation as it is appropriate for him.

On this note, the Prophet ﷺ had a dream before or during the battle of Uhud. He saw that there was a hole on his sword. He also saw a cow being slaughtered, he interpreted this that one of his relatives and many of his companions will be killed. The hole indicated that one of his relatives would be killed. This is because a man gets protection with his family as he does with his sword, and as such if there is a hole in his sword, it means that there would be a hole in his kin. It happened that way. Hamzah - may Allah be pleased with him, an uncle of the Prophet, was slain during Uhud. Concerning the slaughtered cow, it represented about seventy individuals that were slain among the companions during Uhud. He saw this in form of a cow as cows are very useful. It is useful – more useful than other livestock – for cultivation, butter, fertilizer, milk and so many other benefits. The companions are all virtuous. They are of much good to this Ummah. Even if they have no other good than the fact that Allah entrusted them to conveying the Sharee’ah to the Ummah, it would have sufficed them as virtue. Moreover, there is no way for us to the Sharee’ah except through the companions - may Allah be pleased with him.

Allah alone grants success.

Book of greetings

Chapter 131: excellence of promoting greetings

Commentary

The author – may Allah shower blessings on him – said in his Book (Riyaadus Saaliheen): ‘Book of Greetings.’

He is referring to the greeting which the Prophet ﷺ enacted for his Ummah.

‘*As-Salaam*,’ means a supplication for safety from every evil. When you say to someone: ‘*As-Salaam Alaykum* - peace be upon you,’ this means that you are beseeching Allah to keep him safe from every evil; safety from sickness, deraignment, the evil of men, sins and diseases of the heart, from the fire and other evils. This is an encompassing statement and it is a supplication for the addressee to be safe from every evil.

The Companions of the Prophet ﷺ, out of their love for Allah, Honored and Glorious, used to say during their Salat: ‘*As-Salaam alAllah min ibadihi*, *As-Salam ala Jibrael*, *As-Salam ala fulanin wa fulanin* (meaning: Peace be upon Allah from His servants, peace be upon Jibrael, peace be upon so and so).’ So, the Prophet ﷺ prohibited them from saying: ‘*As-Salam ala Allah min ibadihi* (Peace be upon Allah from His servants).’ He ﷺ said: ‘Allah is *As-Salam*,’ that is, The One, Free (and Safe) from every defect and deficiency – Honored and Glorious is He. So, there is no need to praise Him by supplicating that He keeps Himself safe.

Then he ﷺ said to them: “Rather say: ‘*As-Salam Alayna wa ala ibadillahi As-Saaliheen* (peace be upon us and upon the righteous servants of Allah.’ When you say so, you have made *Salam* upon

every righteous servant (of Allah) in the heaven and on earth.’⁽¹⁾

I do not know if we realize that when we say, ‘*As-Salam Alayna wa ‘ala ibadillahi As-Saaliheen*’ in the course of *Salat*, we are making *Salam* upon ourselves and upon all righteous servants of Allah in the heaven and on earth. This means that we are making *Salam* upon the Prophets, the companions of the Prophet ﷺ, those who follow them in good, the companions of all Prophets such as the *Hawariyyoon* who are the disciples of Isa (Jesus ﷺ), those seventy men chosen by Musa ﷺ and others?! Do we realize that we are making *Salam* upon Jibrael, Mikhael, Israfeel, upon the angel in charge of the fire (hell) and that in charge of paradise and upon all angels? I don’t know if we realize this or not? If we have not been conscious of this, then it is mandatory for us to bring this to mind. The Messenger ﷺ said: ‘When you say so, you have made *Salam* upon every righteous servant (of Allah) in the heaven and on earth.’

As-Salam is a greeting enacted for usage among Muslims and there is a command to spread it. The Prophet ﷺ said: ‘(I swear) by Allah! You will not enter paradise till you have faith and you will not have faith till you love one another. Should I not then inform you of something, which if you do, you will love one another? Spread *As-Salam* amongst yourselves.’⁽²⁾ That is, you should proclaim and promote it. The Messenger of Allah ﷺ spoke the truth; verily, the spreading of *As-Salam* amongst people is one of the facilitators of love. Hence, you detest a person who meets you but failed to greet you with *Salam*. However, you love a person who greets you with *Salam* even though you may not be previously acquainted with one another. Thus, it is a sign of a person’s good Islam to spread the *Salam* to those he knows and those he does not know.

Thereafter, the author – may Allah shower blessings on him – mentioned some verses from the Book of Allah; amongst them:

1. *As-Salam* is a practice of the messengers and also the angels:

- 1 Reported by Al-Bukhaari in Book of Al-Jumu’ah, Chapter on Whoever mentions a People or Makes Salam upon Other than himself in Salat, no. 1202
- 2 Reported by Muslim in Book of Faith, Chapter on Explanation that None Shall Enter the Paradise except the Believers, no.54

These angels who visited Ibrahim عليه السلام:

“When they came into him, and said; Salam (peace be upon you)! He answered; Salam (peace be upon you)”.

The Scholars of Arabic Grammar explained that the response of Ibrahim was more robust than the initial greeting of the angels. The angels said, ‘Peace’ in an objective case with a hidden verb. Hence, the full statement would be: ‘nusallim Salaman - we greet you with a peace.’ This makes the sentence a verbal sentence, which does not indicate continuity in Arabic Grammar. However, Ibrahim responded with ‘Peace’ in a subjective case. This means ‘peace be upon you.’ This is a noun sentence, which indicates permanence. So, his response was much more perfect. This is why the response of Ibrahim عليه السلام is regarded as one of the more perfect responses which Allah, the Mighty and Sublime - talked about when He said:

﴿وَإِذَا حُيِّتُمْ بِحَيْتٍ فَحَيَّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ﴾ (٨٦)

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.” (An-Nisa: 86)

Thus, it becomes clear from this that the Islamic form of greeting is part of the practice of the earlier messengers and also the angels who are close (to Allah).

2. Then the author mentioned verses which point to this:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَكُتِبَ عَلَيْكُمُ الْأَمَانَةُ عَلَىٰ أَهْلِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ۚ﴾ (٢٧)

“O you believe! Enter not houses other than your own until you have asked permission and greeted those in them, that is better for you, in order that you may remember. (An-Nur: 27)

Whenever you want to enter a house which is not yours, you should not go in until you seek permission and greet the inhabitants in order to avoid repulsion. This is because a person may be considered

uncouth if he enters another person's house without permission. But when he enters after seeking permission, he would have acted in a polite way. Indeed, it is recited as: (till you seek permission) in some modes of Quranic recitation. However, the seven standard mode of recitation say (till you act politely [actually translated in the verse above as: till you asked permission]). This is more comprehensive because it encompasses being polite as a result of the permission of the property owner or an earlier granted permission.

For example: Someone requested you to visit him at 4.30 pm, and informed you that you shall find the door open. If I come at the appointed time and I find the door open, I do not need to seek permission. At this time, have I acted politely? Certainly, I have acted politely because I had an earlier permission. So, the mode of recitation (that say: till you act politely) is the authentic one; that is, it is more comprehensive than the other mode (that said: till you have sought permission). Also, it is the one in the seven authentic recitations.

“And greeted those in them...”

That is, you greet the dwellers of the house saying: *‘As-Salam Alaykum*, (Peace be upon you), may I enter?’

Whenever you enter your own house there is no need to seek permission because it is your house. However, you should greet your house hold when you enter. You should use chewing stick before the greeting. When you reach your family say: *‘As-Salam alaikum* (Peace be upon you)’ This is the *Sunnah* as reported from the Messenger of Allah ﷺ.

﴿ هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴾ (٢٤) إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ
سَلَامٌ قَوْمٌ مُنْكَرُونَ ﴿٢٥﴾

And His statement, the Exalted: “Has the story reached you, of the honored guests (three angels; Jibrael (Gabriel) along with another two] of Ibrahim (Abraham)? When they entered into him and said; Salam (peace be upon you)! He answered; Salam (peace be upon you), and said: “You are a people unknown to

me” (Adh-Dhariyat :24,25)

“*Has the story reached you*”: This sentence structure is intended to arouse interest; that is, Allah, Honored and Glorious, mentioned it in an interrogative form to hit the addressee with a thrilling effect. It is well known that a person would respond by saying: ‘No it has not reached me.’ This is because the sentence came in a past tense.

And his statement: ‘*Qaumun Munkarun (you are people unknown to me)*.’

This means, I do not know you. The meaning is not *Munkar* which connotes *Haram* (prohibited) but rather, *Munkar* which is the opposite of *Ma’ruf* (known). That is, I do not know you.

4. His statement, Exalted is He:

﴿فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَرَكَاةٌ طَيِّبَةٌ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١١﴾﴾

“But when you enter the houses, greet one another with a greeting from Allah (that is, say *As Salam Alaykum* peace be on you) blessed and good. Thus Allah makes clear the *Ayat* (these verses or your religions symbols and signs e.t.c.) to you that you may understand.” (An-Nur: 61)

“Great yourselves (one another).” That is, upon those in them.

They were referred to as yourselves because a believer to another are like parts of a building, one strengths (and supports) the other. This is similar to His words Exalted is He:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ ۙ حَرِيصٌ عَلَيْكُمْ﴾

“Verily, there has come unto you a Messenger (Muhammad ﷺ) from (amongst) yourselves (that is, whom you know well). It grieves him that you should receive injury or difficulty. He

(Muhammad ﷺ) is anxious over you (to be rightly guided, to repent to Allah, and beg him to pardon and forgive your sin order that you may enter paradise and be saved from the punishment of Hell-fire).” (At-Taubah: 128)

So, the meaning is that you should greet inhabitants of the house because you and them are the same (community). The self could be used to refer to unknown or unspecified persons as we have previously mentioned:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ﴾ (128)

“Verily, there has come onto you a Messenger (Muhammad ﷺ from (amongst) yourself.” (At-Taubah: 128)

So, also is His statement - Exalted is He:

﴿وَلَا تَلْمِزُوا أَنفُسَكُمْ﴾ (11)

“Nor defame yourselves (that is, one another).” (Al-Hujurat: 11)

That is, do not defame one another; the intent is not that a person should not defame himself.

The important point is that you should greet those present when you enter a house by saying: ‘As- Salam Alaykum.’ It is mandatory for them to respond to the greeting.

We have previously stated that the first act when you get home is to brush your teeth and then greet the dwellers of the house.

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا﴾ (81)

Another verse mentioned by the author is His statement, the Exalted: “When you are greeted with a greeting, greet in return with what is better than it or (at least) return it equally.” (An-Nisa: 86)

Allah, The Mighty and Sublime, ordered that when we are greeted with a greeting, we should greet in return with that which is better

than it or we return it, that is, we return it equally. For example, if someone said to you: *'As-Salam Alayka - Peace be unto you,'* then respond with: *'Alayka As-Salam - unto you be peace.'* Do not reduce it. When one says: *'As-Salam alaika wa rahmatullah - peace be unto you and also the mercy of Allah,'* then say: *'Alaika As-Salam wa rahmatullah - unto you be peace and the mercy of Allah.'* When he says: *'As-Salam alaika wa rahmatullah wa barakatu - peace be unto you and the mercy and blessing of Allah,'* then say: *'Alaika As-Salam wa rahmatullah wa barakatuhu - unto you be peace and the mercy and Blessings of Allah.'* It is compulsory for you to say this because Allah – the most High – said:

"Or return it equally."

When he says: *'As-Salam Alaykum – (meaning: unto you be peace.)'* and you respond saying: *'Wa Alayka As-Salam wa rahmatullah - unto you be peace and the mercy of Allah'* then this is better than the first (that is, his greeting) and more virtuous, but it is not obligatory. That which is mandatory is to respond in like terms.

His statement, Glorified is He:

"With what is better than it."

It encompasses what is better in form, number and manner.

For example, if he said: *'As-Salam Alayka – (meaning: peace be unto you),'* and you responded saying: *'Ahlan wa marhaban bi Abi fulan, HayyakAllah wa bayyaka tafaddal (meaning: Welcome! Welcome! So and so, may Allah enliven you and may Allah provide you a beautiful abode. Please, do come on in.)'* This is not sufficient, even if you said it a thousand times. It is of no benefit and you would be a sinner because you have not greeted with that which is better or same. When he said: *'As-Salam Alaika - peace be unto you,'* he had supplicated for safety for you and greeted you at the same time. So, when you say: *'Ahlan wa marhaban (meaning: Welcome! Welcome!)* This is mere greeting without supplication. So, you must necessarily utter one which is better than it in type and better than it in number or (at least) same. If he said: *'As-Salam Alaykum wa rahmatullah – (meaning: Peace be unto you and the mercy of Allah,)'* and you respond saying: *'Alayka*

As-Salam– (meaning: peace be unto you),’ this is not permissible because you did not return the greeting with that which is better or equal to it. You must necessarily respond as he has greeted you (or with that which is better than it).

So also is responding in a better manner. If he greets you with a clear and loud voice, you should not respond to him with your nose.

Likewise, if he turns to you to greet, you should not respond to him while turning away from him. This is also deficient. You have not returned the greeting equally nor with a better one.

The apparent meaning of this noble verse is that if one of the disbelievers were to greet you by saying: *‘As-Salam alayka - peace be unto you,’* with clear wordings, it is not blameworthy to reply: *‘Wa alayka As-Salam - and unto you be peace,’* as you have only responded in like manner.

As for the statement of the Prophet ﷺ: ‘When the people of the Book greet you, then should respond saying: *‘Wa alayka – (meaning: and unto you (or same to you)).’*⁽¹⁾ That is, do not say: *‘Wa alaikum As-Salam – (and unto you be peace).’* He ﷺ explained the reason for this in the same hadeeth. He ﷺ said: ‘Verily, the Jews when they greet, they say: *‘As saamu alaikum – (Death be upon you),’*⁽²⁾ that is, they pray for death for you. So, the Messenger of Allah ﷺ said: ‘So say: “and unto you.” That is, upon you too be death.

It is understood from this hadeeth that when they say: *‘As-Salam alaykum - peace be onto you,’* then we should respond by saying: *‘Wa alaikum Salam - And unto you be peace.’* There is no problem in this because Allah – the most High - said:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ﴾ (٨٦)

1 Reported by Al-Bukhaari in Book of seeking permission, Chapter on How to Respond Salam to those Under the Protection of the Islamic State, no.6258 and Muslim in Book of Salam, Chapter on the Prohibition of Making Salam to the People of the Book First, no.2163

2 Reported by Muslim in Book of Salam, Chapter on the Prohibition of Making Salam to the People of the Book First, no. 2164

“When you are greeted with a greeting greet in return with what is better than it or (at least) return it equally.”

Allah alone grants success.

Hadeeth 845

وَعَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: «تُطْعِمُ الطَّعَامَ، وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ». مُتَّفَقٌ عَلَيْهِ .

Abdullah bin 'Amr bin Al-'As رضي الله عنه reported: A man asked the Messenger of Allah ﷺ: “Which act in Islam is the best?” He ﷺ replied, “To give food, and to greet everyone, whether you know or you do not.” [Al-Bukhari and Muslim]

Commentary

We have already discussed the verses (of the Qur'an) mentioned by the author – may Allah shower blessings on him – in this chapter.

Thereafter, he mentioned some hadeeths, one of which is this hadeeth of Abdullah bin Amr bin Al-'Aas - may Allah be pleased with him and his father. He reported that the Messenger of Allah ﷺ was asked: ‘What sort of Islam is best?’ When the Companions of the Prophet ask the Messenger this sort of question, they are not just interested in knowledge but also in acting by the knowledge. Whenever he ﷺ said: ‘Al-Islam is so and so,’ they (companions of the Prophet) would act by it and hasten to practice it. This is the proper manner for a questioner when he asks a scholar for a religious verdict. He should intend in his heart that when he (the scholar) guides him to good, he would act by it. This was the practice of the companions of the Prophet; they are not interested in just knowing the opinion of the scholar.

So, the Prophet ﷺ said: ‘That you feed people,’ that is, those who have a need for it. The first set of people who you must necessarily feed are members of your household; feeding them is both charity and a cultivation of good family ties. And this is better than feeding distant people. Feeding your family is a fulfillment of an obligatory responsibility, while feeding distant people is a fulfillment of a superogatory act. Certainly, discharging of an obligation is more beloved to Allah than carrying out a voluntary act. This is mentioned in the divine hadeeth (those hadeeths which the Prophet ﷺ narrated from his Lord): ‘My servant does not get close to Me with what is more beloved to Me than that which I have made obligatory upon him.’⁽¹⁾

There are some people who spend on their families without feeling they are seeking closeness to Allah with such spending. However, if a poor person approached him and he gave the poor one a single *Riyal*,⁽²⁾ he feels that he is moving closer to Allah with this charity. However, the obligatory clarity upon his family is more virtuous and greater in reward. Whenever you provide food to your family, this is from the best aspect of Islam.

‘And to greet everyone,’ that is, you say: ‘*As-Salam alaikum* - peace be onto you,’ to those you know and those you know not. The essence of your greeting should be to earn reward and to breed friendship. This is because a Muslim is rewarded for saying *Salam* and he creates friendship thereby. The Prophet ﷺ said: ‘By Allah you will not enter Paradise till you have faith and you shall not have faith until you love one another. Should I not inform you of something which if you do, you will love one another? Spread *As-Salam* amongst yourselves.’⁽³⁾

As for the one who does not greet except an acquaintance, then he will lose much good. This is because he will probably come across tens of people without knowing a single one of them. However, the one who greets with the intention to accrue reward and to breed friendship and love will greet those he knows and those he knows not. But if the passerby is a disbeliever, then you should not utter the Islamic form of greeting to him. This is because the Prophet ﷺ said:

1 Reported by Al-Bukhaari in Book of Heart softeners, Chapter on humility, no.6502

2 The unit of Saudi Arabian currency

3 Reported by Muslim in Book of Faith, Chapter on explanation that none shall enter the Paradise except the Believers, no.54

‘Do not be the first to make *Salam* to the Jews or the Christian.’⁽¹⁾ Other categories of disbelievers are more despicable than these two. This includes Sikhs, polytheists, communists and their likes. You should not utter the Islamic form of greetings to them.

As for a criminal who takes pride in broadcasting his crime, you should not greet him if there is a benefit in that. If abandoning him will make him repent and return to Allah, then you should not greet him. However, you should greet him if there is no envisaged benefit in it. If he is indifferent to the issue or that could make him hate you while he continues on his falsehood and rejects admonition from you, then you should greet him.

Hence, people can be classified into three from the foregoing:

The first category is a criminal who exhibits his crimes openly. You should greet him except if there is a benefit in boycotting him.

The second category is a disbeliever. You do not greet him but you respond if he greets you.

The third category is a Muslim who is not known with any crime. You should greet him and hasten to be the first to do so. This is because the Prophet ﷺ used to initiate greeting to whoever he meets and he ﷺ is the most honorable of creatures. And he said: ‘It is not permissible for a Muslim to abandon, avoid or break away from his brother for more than three nights, such that they meet and each turns away from the other. The best of them is the first to greet the other.’⁽²⁾

Allah alone grants success.

Hadeeth 846

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «لَمَّا خَلَقَ

1 Reported by Muslim in Book of Salam, Chapter on prohibition of Making Salam to the Disbelievers First, no.2167

2 Reported by Al-Bukhaari in Book of Etiquettes, Chapter on Emigration, no. 6077 and Muslim in Book of Goodness, Joining the Tie (of kinship) and Manners, Chapter on prohibition of Abandoning Someone for more than three days without an Excuse Acceptable in Sharee'ah, no.2560

اللّٰهُ تَعَالٰى اَدَمَ عَلَيْهِ السَّلَامُ قَالَ: اذْهَبْ فَسَلِّمْ عَلٰى اَوْلِيَّكَ - نَفَرٍ مِنَ الْمَلَائِكَةِ جُلُوسٍ - فَاسْتَمِعْ مَا يُحْيِيْوْنَكَ، فَاِنَّهَا تَحْيِيَّتُكَ وَنَحْيَةُ ذُرِّيَّتِكَ. فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَقَالُوا: السَّلَامُ عَلَيْكَ وَرَحْمَةُ اللّٰهِ، فَزَادُوْهُ: وَرَحْمَةُ اللّٰهِ. مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, "When Allah created Adam, He said to him: 'Go and greet that company of angels who are sitting there - and then listen to what they are going to say in reply to your greetings because that will be your greeting and your off-spring's.' Adam said to the angels: 'As-Salamu 'Alaikum (may you be safe from evil).' They replied: 'As-Salamu 'Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you).' Thus adding in reply to him: 'wa Rahmatullah (and Mercy of Allah)' to his greeting." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned this hadeeth in his book, *Riyaadus Saaliheen*, under the chapter on excellence of promoting greeting. It is reported on the authority of Aboo Hurayrah - may Allah be pleased with him - that when Allah created Adam عليه السلام, He (Allah) said to him: 'Go to that group of Angels sitting over there and make *Salam* to them, and observe what they respond (greet you) with, for it is your mode of greeting and that of your progeny. So, he said: 'As- *Salam* Alaykum – Peace be unto you.' They responded saying: 'As-Salam alaykum wa rahmatullah - Peace be unto you and the mercy of Allah.' So, they increased it with 'wa rahmatullah - and the mercy of Allah.'

This hadeeth contains several benefits:

Firstly, this created being came into existence from nothing, and

that it was nothing to be mentioned previously as Allah - Blessed and Exalted is He - stated:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُن شَيْئًا مَّذْكُورًا ۝١﴾

“Has there not been over man a period of time, when he was nothing to be mentioned.” (Al-Insan: 1)

So, this being does not have any mention before (its creation), then Allah created it and brought it into existence for a great purpose. Thus, after Allah, Honored and Glorious is He, informed the angels that He was going to place successive generations on earth, they said:

﴿أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۝٣٠﴾

“Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks (Exalted be You above all that they associate with You as partners) and sanctify You.” (Al-Baqarah: 30)

So, He said: *“He (Allah) said: “I know that which you do not know.”*

Allah created this human race and made from amongst them Prophets, Messengers, As-Siddequn (truthful ones), Ash-Shuhada'a (Martyrs) and As-Saaliheen (Righteous ones).

Secondly, the angels have physical structures, not mere souls without bodies, because they were seated; the one who seats must have a body.

Likewise, the Prophet ﷺ saw Jibrael in his real form, as he was created, with six hundred wings which covered the horizon. Allah, Glorified and Exalted is He, said:

﴿جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولٰٓئِیْ اُجْنَحُوْا ۝١﴾

“(He) Who made the angels Messengers with wings.”

So, the angels have bodies but Allah, Honored and Glorified is He, has screened them from us. He placed them in the world of the

unseen as the Jinns also have bodies but Allah, Honored and Glorious, screened them from us and placed them in the unseen world.

The angels can appear in the form of humans. Jibrael came to the Messenger of Allah ﷺ on one occasion in the semblance of Dihyah Al-Kalbi⁽¹⁾. At another time, he appeared in the semblance of a stranger, with no sign of journey on him and not known to the companions of the Prophet. He wore a white garment and had a dark hair till he sat with the Prophet ﷺ and asked him about Islam, *Iman* (Faith), *Ihsan* (goodness), the end time and its signs.

Thirdly, the Sunnah in Islam is to say: '*As-Salam alayka - peace be upon you (singular)*,' if there is only one addressee, and you should say: '*As-Salam alaykum - peace be upon you (plural)*' to a group of people. This is because a single person is addressed with a singular sentence structure and a group are addressed in plural structure.

4. The Islamic mode of greeting was learnt from the angels by Allah's command; Allah said: 'it shall be your manner of *Salam* (greeting) and that of your progeny.' However, there is an issue with their response: '*As-Salam alayka wa rahmatullah - peace be upon you and the mercy of Allah tullah*'. What is known with response is that the predicate comes before the subject, so you say: '*Alayka As-Salam - upon be peace*'.

In regards to such response, we opine that the angels might be teaching him how to initiate a greeting or the Sharee'ah permits that form of response; that is, it permits putting the predicate first.

5. The best form of response to the Islamic greeting is to increase it with: '*wa rahmatullah - and the mercy of Allah*.' This was what the angels did. Also, Allah – the most High - said:

﴿وَإِذَا حُيِّتُمْ بِحَيْتٍ فَحَيَّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ﴾ (٨٦)

"Greet in return with what is better," He (Allah) started with that which is better, "Or (at least) return it equally" (An-Nisa: 86) if one does not give a better response.

1 Dihyah Al-Kalbi was a companion of the Prophet ﷺ

Allah alone grants success.

Hadeeth 847

وَعَنْ أَبِي عُمَارَةَ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ:
أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِسَبْعٍ: بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَائِزِ،
وَتَشْمِيتِ الْعَاطِسِ، وَنَصْرِ الضَّعِيفِ، وَعَوْنِ الْمَظْلُومِ، وَإِفْشَاءِ
السَّلَامِ، وَإِبْرَارِ الْمُقْسِمِ. مَتَّفُقٌ عَلَيْهِ. هَذَا لَفْظُ إِحْدَى
رَوَايَاتِ الْبُخَارِيِّ.

Al-Bara' bin 'Azib رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ commanded us to do seven things: to visit the sick, to follow the funeral (of a dead believer), to invoke the Mercy of Allah upon one who sneezes (i.e., by saying to him: Yarhamuk-Allah), to support the weak, to help the oppressed, to promote the greeting of ' As-Salamu 'Alaikum ', and to help those who swear to do something to keep their oaths. [Al-Bukhari and Muslim]

Hadeeth 848

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَدْخُلُوا
الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَوْ لَا أَذْكَكُمْ عَلَى شَيْءٍ إِذَا
فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ». رَوَاهُ مُسْلِمٌ.

Abu Hurairah رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, "By Him in Whose Hand is my life! You will not enter Jannah until you believe, and you will not believe until you love one another. Shall I inform you of something which, if you do, you will love one

another? Promote greetings amongst yourselves.” [Muslim]

Hadeeth 849

وَعَنْ أَبِي يُوسُفَ عَبْدِ اللَّهِ بْنِ سَلَامٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَا أَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ، وَأَطْعِمُوا الطَّعَامَ، وَصَلُّوا الْأَرْحَامَ، وَصَلُّوا النَّاسَ نِيَامًا، تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

‘Abdullah bin Salam ؓ reported: I heard the Messenger of Allah ﷺ saying, “O people, exchange greetings of peace (i.e., say: As-Salamu ‘Alaikum to one another), feed people, strengthen the ties of kinship, and be in prayer when others are asleep, you will enter Jannah in peace.” [At-Tirmidhi]

Hadeeth 850

وَعَنِ الطُّفَيْلِ بْنِ أَبِي بَنْ كَعْبٍ أَنَّهُ كَانَ يَأْتِي عَبْدَ اللَّهِ بْنَ عُمَرَ، فَيَغْدُو مَعَهُ إِلَى السُّوقِ، قَالَ: فَإِذَا غَدَوْنَا إِلَى السُّوقِ، لَمْ يَمُرَّ عَبْدُ اللَّهِ عَلَى سَقَاطٍ وَلَا صَاحِبِ بَيْعَةٍ، وَلَا مُسْكِينٍ، وَلَا أَحَدٍ إِلَّا سَلَّمَ عَلَيْهِ، قَالَ الطُّفَيْلُ: فَجِئْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ يَوْمًا، فَاسْتَبَعَنِي إِلَى السُّوقِ، فَقُلْتُ لَهُ: مَا تَصْنَعُ بِالسُّوقِ، وَأَنْتَ لَا تَقِفُ عَلَى الْبَيْعِ، وَلَا تَسْأَلُ عَنِ السَّلْعِ، وَلَا تَسُومُ بِهَا، وَلَا تَجْلِسُ فِي مَجَالِسِ السُّوقِ؟ وَأَقُولُ: اجْلِسْ بِنَاهُنَا نَتَحَدَّثُ، فَقَالَ: يَا أَبَا بَطْنٍ! - وَكَانَ الطُّفَيْلُ ذَا بَطْنٍ - إِنَّمَا نَغْدُو مِنْ أَجْلِ السَّلَامِ، فَنُسَلِّمُ عَلَى مَنْ لَقِينَاهُ. رَوَاهُ مَالِكٌ فِي الْمَوْطَأِ بِإِسْنَادٍ صَحِيحٍ.

At-Tufail bin Ubayy bin Ka'b ؓ reported: I used to visit 'Abdullah bin 'Umar ؓ in the morning and accompany him to the market. 'Abdullah offered greetings of peace to every one he met on the way, be they sellers of petty goods, traders or poor people. One day when I came to him, he asked me to accompany him to the market. I said to him: "What is the point of your going to the market when you do not sell, nor ask about articles, nor offer a price for them, nor sit down with any company of people. Let us sit down here and talk." He replied: "O Abu Batn (belly)! (Tufail had a large belly), we go to the market to greet everyone we meet." [Malik]

Commentary

These hadeeths of Al-Baraa, Aboo Hurayrah and Abdullah bin Salam - may Allah be pleased with them all - under the Chapter on the Excellence of *As-Salam* and spreading it, have been discussed previously. Hence, there is no need to repeat the discussion here.

As for the hadeeth of At-Tufayl bin Ubayy bin Ka'b - may Allah be pleased with him, he mentioned a story about Abdullah bin Umar - may Allah be pleased with him- and himself. He used to accompany Abdullah bin Umar - may Allah be pleased with him - to the market and the latter would offer the greeting of peace to every one he met on the way. This includes shop owners and passers-by, acquaintances and strangers. So, At-Tufayl came to him one day and he asked him to accompany him to the market. So At-Tufayl said to him: 'What is the point of your going to the market when you do not sell nor ask about any commodity: let us sit down here and talk. So, he replied that he only goes to the market to offer greetings of peace to people. When a person offers the greetings of peace, spreading and manifesting it thereby, this becomes a means of entrance into Paradise. This is mentioned in the hadeeth: 'You shall not enter paradise until you have faith and you shall not have faith until you love one another. Should I not inform you of something which if you do, you shall love one another? Spread *As-Salam* amongst yourselves.'

When a person offers greeting of peace to his brother by saying: *As-Salam alayka*, a reward of ten good deeds are recorded for him. When he greets ten persons, a reward of one hundred good deeds are recorded for him. This is better than buying and selling. So, Abdullah bin Umar - may Allah be pleased with him and his father - would go to the market due to the large number of people he would offer greeting of peace since these people would not visit him in his house. And if anyone would visit him, the population would be much lesser than those in the market. Thus, he would pass by those in the market and offer the greeting of peace to them.

There is evidence in this that it is not appropriate for one to avoid plentiful greetings. If you meet a hundred persons between your house and the mosque, you should offer the greeting of peace to them. If you do this, you would have earned a reward of a thousand good deeds, and this is a great favor (from Allah).

Similarly, this hadeeth demonstrates the zeal of the pious predecessors for amassing good deeds, and that they would not throw away any opportunity to do so. This is in contrast to our own times; today, you find people wasting opportunities to earn numerous rewards for good deeds.

Ibn Umar - may Allah be pleased with them both - was amongst the most zealous of person at hastening to do good deeds. Aboo Hurayrah - may Allah be pleased with him - narrated that the Prophet ﷺ said: 'Whoever follows a funeral procession until the funeral prayer is observed upon it will have a *Qirat* recorded for him. And whoever waits until the corpse is buried will have two *Qirats* recorded for him.' It was asked: 'What are these two *Qirat* like, O Messenger of Allah?' He ﷺ responded: 'They are similar to two huge mountains, the smaller of which is comparable to (mount) Uhud.'⁽¹⁾

When Ibn Umar - may Allah be pleased with them both - was informed of this hadeeth, he said: 'By Allah! We truly have missed out

1 Reported by Al-Bukhaari in Book of Funerals, Chapter on the Virtue of Following the Funeral Procession, no. 1324 and Muslim in Book of Funerals, Chapter on the Virtue of Observing Salat Upon the Dead and Following the Funeral Procession, no. 945

on a lot of *Qirats*.’ Thereafter, he followed every funeral procession, may Allah be pleased with him and his father.

This is the way of the pious predecessors; whenever they identify the benefit and reward in carrying out an action, they hasten to implement it with zeal. The proper manner of a believer is to be passionate and hasten to perform any good deed once its benefit becomes obvious to him.

We beseech Allah to make you and us amongst those who hasten towards good deeds. Verily, He has power over all things.

As for the statement: ‘O *Aboo Batn* (Father of belly),’ this is because At-Tufayl had a big belly. This appellation is only a humorous anecdote, and his intent was not to insult him with his large belly. This is similar to the statement of the Messenger ﷺ to Aboo Hurayrah: ‘O *Aba Hirr* - O father of a cat!’

Chapter 132: words to be used for offering greetings

Hadeeth 851

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: السَّلَامُ عَلَيْكُمْ، فَرَدَّ عَلَيْهِ ثُمَّ جَلَسَ، فَقَالَ النَّبِيُّ ﷺ: «عَشْرٌ» ثُمَّ جَاءَ آخَرُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «عِشْرُونَ» ثُمَّ جَاءَ آخَرُ، فَقَالَ: السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، فَرَدَّ عَلَيْهِ فَجَلَسَ، فَقَالَ: «ثَلَاثُونَ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Imran bin Husain ﷺ reported: A man came to the Prophet ﷺ and said: “As-Salamu ‘Alaikum (may you be safe from evil).

Messenger of Allah ﷺ responded to his greeting and the man sat down. The Prophet ﷺ said, "Ten (meaning the man had earned the merit of ten good acts)." Another one came and said: "As-Salamu 'Alaikum wa Rahmatullah (may you be safe from evil, and Mercy of Allah be upon you)." Messenger of Allah ﷺ responded to his greeting and the man sat down. Messenger of Allah ﷺ said, "Twenty." A third one came and said: "As-Salamu 'Alaikum wa Rahmatullahi wa Barakatuhu (may you be safe from evil, and the Mercy of Allah and His Blessings be upon you)." Messenger of Allah ﷺ responded to his greeting and the man sat down. Messenger of Allah ﷺ said, "Thirty." [Abu Dawud and At-Tirmidhi]

Hadeeth 852

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «هَذَا جَبْرِيلُ يَقْرَأُ عَلَيْكَ السَّلَامَ» قَالَتْ: قُلْتُ: «وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ». متفقٌ عليه .

Aishah ؓ reported: Messenger of Allah ﷺ said to me, "This is Jibril (Gabriel) who is conveying you greetings of peace." I responded: "Wa 'Alaihis-Salamu wa Rahmatullahi wa Barakatuhu (may he be safe from evil, and the Mercy of Allah and His Blessings be upon him)." [Al-Bukhari and Muslim]

Hadeeth 853

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا تَكَلَّمَ بِكَلِمَةٍ أَعَادَهَا ثَلَاثًا حَتَّى تَفْهَمَ عَنْهُ، وَإِذَا أَتَى عَلَى قَوْمٍ فَسَلَّمَ عَلَيْهِمْ

سَلَّمَ عَلَيْهِمْ ثَلَاثًا. رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported the Prophet ﷺ used to repeat his words thrice so that the meaning thereof would be fully understood, and whenever he came upon a gathering of people, he would greet them. He would repeat Salam thrice. [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – cited in his book, Riyaadus Saaliheen: ‘Chapter on Words to be Used for Offering Greetings.’

This refers to manners of offering greetings, how to initiate a greeting and how to respond. The author mentioned that it is recommended for the one offering greetings to say: ‘*As-Salam alaykum wa rahmatullah* - peace be upon you and the mercy of Allah,’ even he is addressing one person. Then, he buttressed his opinion with the hadeeth of Imran bin Hussein - may Allah be pleased with him. He reported that a man came to the Prophet ﷺ and said: “*As-Salam alaykum* – peace be upon you.” He ﷺ responded to his greeting and the man sat down. So, the Prophet ﷺ said ‘Ten.’ Then another man came and said: *As-Salam alaykum wa rahmatullah* – Peace be upon you and the mercy of Allah.” He ﷺ responded to him and he also sat down. So, the Prophet ﷺ said ‘Twenty.’ Then another man came and said: “*As-Salam alaykum wa rahmatullah wa barakatuhu* – Peace be upon you and the mercy and Blessing of Allah,” He ﷺ responded to him and he sat. So, the Prophet ﷺ said: ‘Thirty.’ So, he said for the first man, ten, which refers to reward for ten good deeds, twenty for the second and thirty for the third man. This is because each one of them increased the wordings.

The scholars differ on this issue; should one employ the singular or plural form when greeting a single person?’ The correct opinion is to say “*As-Salam Alayka* - peace be upon you, in the singular form. This is established from the Prophet ﷺ as reported in the hadeeth of the one who prayed badly. He said therein: ‘*As-Salam alayka*.

As for the evidence of the author from the hadeeth of Imran bin Hussein, it does not support his opinion. This is because the man entered upon the Prophet ﷺ while he was in a company of people. So, the man offered greeting to everyone.

One should offer the greeting in plural form when addressing a group by saying: ‘*As-Salam alaykum*.’ However, if there is only one person, one should say: ‘*As-Salam alaika* (peace be upon you).’ If he adds: ‘*wa rahmatullah* (and the mercy of Allah),’ this is better. If he goes further to add: ‘*wa barakatuhu* (and Blessing of Allah) then this is best, because each phrase earns him additional reward of ten good deeds. However, if he limits himself to *As-Salam alaykum*, this is sufficient.

The respondent says: ‘*Wa alaykum As-Salam – And upon you be peace*.’ This response is sufficient if the initiator did not exceed ‘*As-Salam alaykum*.’ But if the initiator had said: ‘*As-Salam alayka wa rahmatullah*,’ it is mandatory for the respondent to say: ‘*As-Salam alayka wa rahmatullah*.’ This is based on the statement of Allah:

﴿وَإِذَا حُيِّتُمْ بِحَيْتٍ فَحَيَّوْا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۗ﴾ (٨٦)

“When you are greeted with a greeting, greet in return with what is better than it, or (at least) return it equally.” (An-Nisa: 86)

That is, respond in like.

The author also said: ‘It is recommended to say, ‘*Wa alaykum...*’ thereby adding ‘*Wa*’ – the conjunction, ‘and’. This is good because doing so makes it clear that the response is connected to the original statement of the one who initiated the greeting. However, there is no problem with omitting the conjunction because Ibrahim عليه السلام did not use it in his response to the greeting of the angels:

﴿إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ سَلَامٌ ۚ﴾ (٢٥)

“And (they) said: ‘*Salam* (peace be upon you).’ He answered: ‘*Salam* (peace be upon you).’ (Adh-Dhariyat: 25)

He did not use it. Thus, it is good to use it but not

blameworthy if omitted.

Also, if a person conveys a greeting from a third party to one, it is Sunnah for one to say: '*Alayhi As-Salam* - upon him be peace.' If one says: '*Alaika wa alayhi As-Salam* - upon you and him be peace,' or '*Alayhi wa alayka As-Salam* - upon him and you be peace,' this is better. This is because the second party has been kind enough to deliver the message. Hence, one should also supplicate for him.

So, if a person tells another to convey greetings on his behalf to a third person, and he does that, the recipient should say in response: '*Alayhi wa alayka As-Salam* - upon him and you be peace,' or limits it to: '*Alayhi As-Salam* - upon him be peace.' This is because the Prophet ﷺ once conveyed the greeting of Jibrael to A'ishah and she responded: '*Alayhi As-Salam* - upon him be peace.' This shows that when someone conveys greetings on behalf of another person to you, you should respond: '*Alayhi As-Salam* - upon him be peace.'

However, is it obligatory to convey such greeting if someone were to tell you: 'You should greet so and so on my behalf'? The scholars explained that it becomes obligatory for you if you promise to deliver the message. This is because Allah – the most High - said:

﴿إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمَانَاتِ إِلَىٰ أَهْلِهَا﴾

"Verily, Allah commands that you should render back the trusts to those to whom they are due." (An-Nisa: 58)

Thus, you have taken on the responsibility.

But if you keep quiet or say, for instance, 'If I remember' or similar statement, to his request, it does not become an obligation except you remember. This is because you only promised to deliver his message if you remember. The best thing is not burden anyone with this because it may be onerous on him. Rather, one should say: 'Convey my greetings to anyone who asks about me.' So, if anyone were to ask about him, the person would say, 'He is fine, and he sends his greetings to you.' This is good. It is not necessary to burden anyone with it because he may timidly accede to your request, then he forgets or takes a long time (to

see the person) or other similar situations.

Thereafter, he mentioned the hadeeth of Anas bin Malik - may Allah be pleased with him – that the Prophet ﷺ would repeat his words thrice whenever he speaks. Likewise, he would repeat his *Salam* thrice whenever he greets.

However, he only repeats his words thrice when he is not understood; otherwise, he does not repeat his words. Once the words are comprehended, there is no need to repeat one's statements. But if there is a challenge because the listener has hearing difficulties, the surrounding is noisy or for other reasons, he should repeat his words a second time. If this is not sufficient, he should repeat it a third time but he needs not go any further if that is not sufficient. This is similar to seeking permission to enter a house; one should leave if it is not granted after a third time. Thus, if one speaks thrice with no response or his speech remains incomprehensible, he should leave the person.

Similarly, if you greet a person and he does not hear you, repeat it a second and a third time. So also, if you greet a person and he responds with that which is insufficient, you should repeat the greeting. For instance, you said: '*As-Salam alaika - Peace be upon you,*' and he responded with: '*Welcome.*' You should repeat the greeting by saying: '*As-Salam alaika.*' If he responds again with: '*Welcome, welcome,*' repeat the greeting again saying: '*As-Salam alayka*'. Thereafter, you should leave him if this brings no benefit.

However, you should inform him that his response: '*Welcome,*' is not sufficient and that he needs to say: '*Alayka As-Salam - upon you be peace,*' whenever he is told: '*As-Salam alayka.*'

Allah alone grants success.

Hadeeth 854

وَعَنِ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِهِ الطَّوِيلِ قَالَ: كُنَّا نَرْفَعُ لِلنَّبِيِّ ﷺ نَصِيبَهُ مِنَ اللَّبَنِ، فَيَجِيءُ مِنَ اللَّيْلِ، فَيُسَلِّمُ

تَسْلِيمًا لَا يُوقِظُ نَائِمًا، وَيُسْمِعُ الْيَقْظَانَ، فَجَاءَ النَّبِيُّ ﷺ فَسَلَّمَ
كَمَا كَانَ يُسَلِّمُ. رَوَاهُ مُسْلِمٌ .

Al-Miqdad ؓ reported in course of a long Hadith : We used to reserve for the Prophet ﷺ his share of the milk, and he would come at night and offer greetings in such a manner as did not disturb those asleep and was heard only by those who were awake. In fact, the Prophet ﷺ came and offered greetings as usual. [Muslim]

Hadeeth 855

وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ ﷺ،
مَرَّ فِي الْمَسْجِدِ يَوْمًا، وَعُصْبَةٌ مِنَ النِّسَاءِ قُعُودٌ، فَأَلَوَى بِيَدِهِ
بِالتَّسْلِيمِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ .

Asma' bint Yazid ؓ reported: The Messenger of Allah ﷺ passed through the mosque one day and there was a group of women (about ten of them) sitting in the mosque. He raised his hand to offer greetings. [At-Tirmidhi]

Hadeeth 856

وَعَنْ أَبِي جُرَيْجٍ الْهُجَيْمِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ
اللَّهِ ﷺ، فَقُلْتُ: عَلَيْكَ السَّلَامُ يَا رَسُولَ اللَّهِ. قَالَ: «لَا تَقُلْ
عَلَيْكَ السَّلَامُ، فَإِنَّ عَلَيْكَ السَّلَامَ تَحِيَّةَ الْمَوْتَى». رَوَاهُ أَبُو دَاوُدَ،
وَالْتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ سَبَقَ بِطَوْلِهِ .

Abu Juraiy Al-Hujaimi ؓ reported: I saw Messenger of Allah ﷺ

and said: “*Alaikas-Salamu ya Rasulallah ! (Upon you be peace, O Messenger of Allah)!*” He said, “*Do not say: ‘Alaikas-Salamu (Upon you be peace).’ This is the Salam to the dead.*” [*Abu Dawud and At-Tirmidhi*]

Commentary

The great scholar of hadeeth, An-Nawawee, mentioned these hadeeths in his book, *Riyaadus Saaliheen*, regarding etiquettes of greetings. One of them is the hadeeth of Al-Miqdad bin Al-Aswad - may Allah be pleased with him - that the Prophet ﷺ used to enter the house at night and offer low greeting in such manner audible only to those who are awake without disturbing those asleep.

This is the proper etiquette when one enters a house, room or similar space wherein there are people who are asleep and others who are awake. He should offer greeting which will be heard by those who are awake without awakening those who are asleep. This is because the one who is asleep will not like to be disturbed by anyone. Indeed, there are people who find it hard to sleep once stirred and would remain awake until dawn. This will cause harm and inconvenience to these people. So, when you enter a place in which there are people who are awake and others who are asleep, you should give those who are asleep their right by offering a low-pitched greeting which will be audible to those who are awake without arousing those who are asleep.

Then the author mentioned the hadeeth of Asma - may Allah be pleased with her - about the passage of the Prophet ﷺ by some women in the mosque. He ﷺ gestured to them with his hands by way of greeting. The author – may Allah shower blessings on him – then said: ‘This should be understood to mean that he ﷺ combined greeting with the hands and greeting with the tongue.’ This is because greeting by gesture of the hand alone is prohibited; the Prophet ﷺ prohibited it. However, it is alright to combine the two especially if the person is far away, deaf or for other similar reasons. This may require that he sees the motion of the hand of the one making *Salam*.

In this case, one should combine the greeting (with the tongue) and the gesturing (with the hand).

As for what some people do nowadays of sounding the car horn when driving by, this is neither a *Salam* nor part of the *Sunnah*. However, some people may say: 'I do not intend *Salam* by it; rather, I wish to call the person's attention then make *Salam* to him.' Well, I hope that there is no problem with this. But there is no doubt that making it a substitute for *Salam* is contrary to the *Sunnah*. The *Sunnah* is to greet with the tongue. If the voice cannot be heard, then he should gesture with the hand till the one far off or the deaf takes cognizance of his greeting.

In the hadeeth of Asma bint Yazid - may Allah be pleased with her, the Prophet ﷺ passed through the mosque and a group of women were seated in it, he gestured to them to offer greeting. An-Nawawee said: 'This should be understood that he combined *Salam* with gesturing.' This is because greeting with gestures alone is prohibited. The *Salam* must necessarily be by saying: '*As-Salam alayka*,' if it is directed to a person and '*As-Salam Alaykum*,' if it is directed to a group of people. However, if a person is far away, deaf or surrounded by noise, gesture should be combined with the statement: '*As-Salam alaykum*.'

In this hadeeth, the Prophet ﷺ greeted a group of women. This is because the dreaded evil is totally non-existent; otherwise, a strange man, one who is not an unmarriageable relative of a woman, should not greet her due to the attendant danger. This is more serious for a young male and a young female; a young man should not greet a young woman and vice versa.

Nevertheless, if a man known for good character passes by a group of women in a mosque, class or similar spaces, there is no harm if he greets them. This is because the dreaded evil is non-existent since there is regular inflow and outflow of people in the mosque. However, there is great danger in greeting a young girl on the street or in the market; hence, you should not greet her.

Similarly, if he enters his house and meets a group of women visiting his wife, there is no harm in greeting them because the dreaded evil is

absent. As for the reason for this profound caution, we have the legal maxim which states that: Prevention of evil supersedes attainment of benefit, *Darr' Al-Mafasid awla min jalb Al-Masalih*.

From the foregoing, we know that handshaking women is not permissible, be it an old woman or a young woman, with gloves or without it, because of the associated danger. However, it is permissible for an unmarried male relative to shake a female relative, and Allah knows best.

As for saying: '*Alayka As-Salam* – upon you be peace.' The Prophet ﷺ prohibited this and said: 'This is the greeting of the dead.' That is, during the Pre-Islamic era, they used to greet the dead in that manner. This can be deduced from the statement of a poet:

Upon you be the peace of Allah, O Qays bin Amir

Whenever they address the dead, even if they are far away from his grave, they would do so in present tense with: '*Alayka As-Salam* – Upon you be peace of Allah.' Hence, the Prophet ﷺ prohibited it because it is the greeting for the dead and an imitation of the people of *Jahiliyyah* in their ignorance. Rather than saying: '*Alayka As-Salam*,' you should say: '*As-Salam alayka*.' This is the correct Islamic greeting, and Allah knows best.

Chapter 133: etiquettes of offering greetings

Hadeeth 857

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يُسَلِّمُ
الرَّاكِبُ عَلَى الْمَاشِي، وَالْمَاشِي عَلَى الْقَاعِدِ، وَالْقَلِيلُ عَلَى
الْكَثِيرِ». متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: Messenger of Allah ﷺ said, “A rider should greet a pedestrian; a pedestrian should greet one who is sitting; and a small group should greet a large group (of people).” [Al-Bukhari and Muslim]

Hadeeth 858

وَعَنْ أَبِي أُمَامَةَ صُدَيِّ بْنِ عَجْلَانَ الْبَاهِلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَوْلَى النَّاسِ بِاللَّهِ مَنْ بَدَأَهُمْ بِالسَّلَامِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ. وَرَوَاهُ التِّرْمِذِيُّ عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ: قِيلَ: يَا رَسُولَ اللَّهِ! الرَّجُلَانِ يَلْتَقِيَانِ، أَيُّهُمَا يَبْدَأُ بِالسَّلَامِ؟ قَالَ: «أَوَّلَاهُمَا بِاللَّهِ تَعَالَى». قَالَ التِّرْمِذِيُّ: هَذَا حَدِيثٌ حَسَنٌ.

Abu Umamah Sudaiy bin ‘Ajlan Al-Bahili رضي الله عنه reported: The Messenger of Allah ﷺ said, “The person nearest to Allah is one who is the first to offer greeting.” [Abu Dawud]

The narration in At-Tirmidhi is: The Messenger of Allah ﷺ was asked: “O Messenger of Allah! When two persons meet, who should greet the other first?” The Messenger of Allah ﷺ said, “The person nearest to Allah (i.e., one who is more obedient and therefore closer to Allah will say: As-Salam first.”

Commentary

Some of these hadeeths explaining the etiquettes of offering greetings mentioned by An-Nawawee – may Allah shower blessings on him – in this chapter have earlier been discussed. One of such is the recently explained hadeeth of Asma – may Allah be pleased with her.

Thereafter, he mentions the hadeeth of Aboo Hurayrah - may Allah be pleased with him – regarding the one to initiate the greeting.

First of all, we say the best of people is the one who initiates the greeting. The Prophet ﷺ was the most honorable of creatures, he used to initiate the greeting whenever he meets anyone. So, you should hasten to initiate the greeting before your companion even if he is younger than you. This is because the best of people and nearest person to Allah is the one who initiates the greeting. Do you wish to be the better party in the sight of Allah? We all desire that, so you should initiate the greeting whenever you meet people.

Thereafter, the Prophet ﷺ mentioned that the rider should greet the pedestrian, the pedestrian should greet the one who is sitting, a small group should greet a large group (of people), and the young should greet the elderly.

This is because the rider occupies a vantage position, so he should greet the pedestrian. The pedestrian occupies a vantage position, so he should greet the one who is sitting. The small group should greet the larger group of people because the latter have greater right than the former group. The young should greet the elderly because the latter has more rights over the young.

However, if it is observed that the small group are unconscious of this responsibility, then the larger group should greet them. Likewise, if it is observed that the young is unconscious of this, then the elderly should greet him and not abandon the *Sunnah*.

This statement of the Prophet ﷺ does not connote that it is prohibited for the elderly to greet the young. Rather, it implies that the proper procedure is for the young to greet the elderly. If the former fails in his responsibility, then the elderly should greet him. Indeed, it is better if you hasten to initiate the greeting as we have mentioned earlier. The person nearest to Allah is the one who initiates the greeting.

Chapter 134: etiquettes of greeting the acquaintance repeatedly

Hadeeth 859

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ فِي حَدِيثِ الْمُسِيءِ صَلَاتَهُ أَنَّهُ جَاءَ فَصَلَّى، ثُمَّ جَاءَ إِلَى النَّبِيِّ ﷺ، فَسَلَّمَ عَلَيْهِ، فَرَدَّ عَلَيْهِ السَّلَامَ، فَقَالَ: «ارْجِعْ فَصَلِّ، فَإِنَّكَ لَمْ تُصَلِّ» فَرَجَعَ فَصَلَّى، ثُمَّ جَاءَ فَسَلَّمَ عَلَى النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، حَتَّى فَعَلَ ذَلِكَ ثَلَاثَ مَرَّاتٍ. مُتَّفَقٌ عَلَيْهِ .

Abu Hurairah ؓ reported in the Hadith in respect of the person who was at fault in performing his Salat (prayer): He came to the Prophet ﷺ and greeted him. The Prophet ﷺ responded to the greeting and said, "Go back and repeat your Salat because you have not performed the Salat (properly)." He again performed Salat as he had prayed before and came to the Prophet ﷺ and greeted him. The Prophet ﷺ responded to the greetings (and repeated his words to him). This act of repeating (the Salat and the Salam) was done thrice. [Al-Bukhari and Muslim]

Hadeeth 860

وَعَنْهُ عَنْ رَسُولِ اللَّهِ ﷺ، قَالَ: «إِذَا لَقِيَ أَحَدُكُمْ أَحَاهُ، فَلْيَسَلِّمْ عَلَيْهِ، فَإِنْ حَالَتْ بَيْنَهُمَا شَجَرَةٌ، أَوْ جِدَارٌ، أَوْ حَجَرٌ، ثُمَّ لَقِيَهِ، فَلْيَسَلِّمْ عَلَيْهِ». رَوَاهُ أَبُو دَاوُدَ .

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "When

one of you meets a brother (in Faith) he should greet him. Then if a tree or a wall or a stone intervenes between them and then he meets him again, he should greet him.” [Abu Dawud]

Chapter 135: excellence of greeting at the time of entry into the house

Hadeeth 861

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا بُنَيَّ! إِذَا دَخَلْتَ عَلَى أَهْلِكَ، فَسَلِّمْ، يَكُنْ بَرَكَةً عَلَيْكَ، وَعَلَى أَهْلِ بَيْتِكَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Anas bin Malik ؓ reported: Messenger of Allah ﷺ said to me, “Dear son, when you enter your house, say As-Salamu ‘Alaikum to your family, for it will be a blessing both to you and to your family.” [At-Tirmidhi]

Commentary

These two chapters, as mentioned by the great scholar of hadeeth, An-Nawawee – may Allah shower blessings on him – in his book, Riyaadus Saaliheen, deal with the etiquettes of greeting. They explained that a person should repeatedly greet his brother if he leaves him for a short interval. This is more important after a long interval.

For instance, a host enters the house to get water, food or similar items for his guests, he should repeat the greeting when he returns to them. That it is Sunnah for one to repeat the Islamic greeting after leaving one’s brothers for a time, be it short or long, is one of

the favours of Allah.

He has decreed that we greet one another because this is an act of worship and a source of reward. Whenever we strive to increase in it, our worship of Allah increases and we receive more reward and compensation. Had Allah not decreed this for us, such repetition would have been an innovation. However, by the flavor of Allah, whenever you return to your brother after a period, even if the span is short, you should repeat the greeting. If a tree or rock separates you such that he is out of sight, you should greet him when you meet again.

Thereafter he – may Allah shower blessings on him – buttressed his point with the hadeeth of Aboo Hurairah - may Allah be pleased with him. This is the incident of the man who entered the mosque and observed a *Salat* lacking in tranquility, pecking the ground as a hen does. Then he came to greet the Prophet ﷺ. He ﷺ responded to his greeting and said: ‘Return and observe *Salat*, for you have not observed *Salat*.’ The man left to observe *Salat*, and unfortunately performed it as he had done earlier without tranquility. Then he returned and greeted the Prophet ﷺ. He ﷺ responded to his greeting and said: ‘Return and observe *Salat*, for you have not observed *Salat*.’ This occurred three times.

The man observed the Prayer as best as he could as he does not know any better; he was ignorant. Then he said: ‘By the One Who has raised you with truth, I do not know how to perform it any better, please teach me.’ This is from the wisdom of the Messenger ﷺ; he ﷺ made him repeat this *Salat*, which does not benefit him, except to make him crave for knowledge. So, the knowledge will be presented to his heart while he is receptive and in need of it. It is well known that when a thing comes about when it is desired, it is more likely to be accepted. Imagine if you give a pauper ten riyals when he needed it, he would rejoice heartily at it and it will be significant to him. However, if you give same amount to a rich person, he would not regard it as significant.

Summarily, the Prophet ﷺ sent this man back repeatedly in order that he might long for knowledge and have an open mind to accept it.

Then, he ﷺ said: ‘When you stand to observe the *Salat*, perform the ablution well, face the *Qiblah*, then make *Takbir* (the saying: Allahu Akbar). Then recite whatever is convenient for you of the Qur’an – however one must recite *Al-Fatihah* as is indicated in some other explicit texts – then make the *Ruku’* (bowing) until you are tranquil in the *Ruku’* position, then rise until you are tranquil in standing position, then make *Sujud* till you are tranquil in *Sujud* position – [this is a complete *Rakat*] – then do the same in the rest of your *Salat*.’ The Messenger ﷺ taught him and he went away.

The author used this hadeeth to prove that it is part of the *Sunnah* for one to greet his brother when he returns to him, even after a short interval. For instance, if you go out to renew your ablution, get a book or other similar act, you should greet your brothers when you return to them. This is very good and each *Salam* earns you reward of ten good deeds.

Thereafter the author – may Allah shower blessings on him – mentioned that it is part of *Sunnah* for a person to greet when he enters his house. He evidenced this with the statement of Allah, the most High:

﴿ فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةٌ مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ ﴾ (١٦)

“But when you enter the house, greet one another with a greeting from Allah (that is, say: *As-Salam Alaikum* – peace be on you) blessed and good.” (An-Nur: 61)

Hence, you should greet when you enter the house. The first act when you enter the house is to use chewing stick, thereafter you should greet. The Prophet ﷺ advised Anas bin Malik: ‘O son, whenever you enter upon your household, you should greet. It will be a blessing for you and your household.’ Thus, Allah, the most High - said:

“Blessed and good.”

Therefore, you should greet the occupants of the house, be they your household or close associates. This is from the *Sunnah*.

Chapter 136: greeting the children

Hadeeth 862

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ مَرَّ عَلَى صِبْيَانٍ، فَسَلَّمَ عَلَيْهِمْ،
وَقَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَفْعَلُهُ. مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported that he passed by some children and greeted them. Then he said: "Messenger of Allah ﷺ used to do the same."

[Al-Bukhari and Muslim]

Chapter 137: greeting one's wife and other women

Hadeeth 863

عَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَتْ فِينَا امْرَأَةٌ -
وَفِي رِوَايَةٍ: كَانَتْ لَنَا عَجُوزٌ - تَأْخُذُ مِنْ أَصُولِ السَّلْقِ
فَتَطْرَحُهُ فِي الْقَدْرِ، وَتُكَرِّرُ حَبَّاتٍ مِنْ شَعِيرٍ، فَإِذَا صَلَّيْنَا
الْجُمُعَةَ، وَأَنْصَرَفْنَا، نُسَلِّمُ عَلَيْهَا، فَتَقْدِّمُهُ إِلَيْنَا. رَوَاهُ الْبُخَارِيُّ .

Sahl bin Sa'd ؓ reported: There was a woman among us who would put beet root in a pot and add to it some ground barley. She used to cook them together. On returning from the Friday prayer, we would greet her and she would offer it to us. [Al-Bukhari]

Hadeeth 865

وَعَنْ أَسْمَاءَ بِنْتِ يَزِيدَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: مَرَّ عَلَيْنَا
النَّبِيُّ ﷺ فِي نِسْوَةٍ فَسَلَّمَ عَلَيْنَا. رَوَاهُ أَبُو دَاوُدَ

Asma bint Yazid ؓ reported: The Prophet ﷺ passed by us when we were with a party of women, and he greeted us. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on Greeting the Children.’

Children here refer to young ones from the age of discernment to around twelve. Most people have the habit of not greeting children because they consider them as insignificant. However, this is contrary to the guidance of the Prophet ﷺ who would greet the young and the old. Thus, here is Anas bin Malik - may Allah be pleased with him, he passed by a group of children and greeted them. Then he said: ‘The Prophet ﷺ used to do so.’ That is, used to greet children.

There are numerous benefits in greeting children:

1. **Following the Sunnah:** That is, the *Sunnah* of the Prophet ﷺ. Allah - the most High - had said:

﴿لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾

“Indeed in the Messenger of Allah (Muhammad ﷺ) you have a good example to follow for him who hopes in (the meeting with) Allah and last day.” (Al-Ahzab: 21)

2. **Humility:** Such a person would not denigrate, snub or raise his head high in arrogance to people; rather, he even greets children. The Prophet ﷺ said: ‘Allah increases not a servant (of His) by his pardoning of people except in Honor, and none will be humble

except that Allah raises his rank.⁷⁽¹⁾

3. **Making children accustomed to good manners:** When children see elderly men greet them whenever they pass by them, they would get accustomed to this blessed and good *Sunnah*.

4. **This makes children love one:** That is, they love the one who greets them and they are happy. They may never stop remembering this act because children do not forget their past.

These are the benefits of greeting children.

As for greeting women:

1. It is *Sunnah* to greet one's wives and female relatives who forbidden to be married. You may greet them and this is not blameworthy. You should greet your wife, sister, aunt and niece. There is no problem in this.

2. As for strange women, you should never greet them except they are aged and you are certain that you are safe from temptation. Otherwise, you should not greet them. Hence, the custom has been⁽²⁾ for a man not to greet a woman in the market. This is the correct approach.

3. However, if you return home to find some women known to you, there is no harm in greeting them provided you are safe from temptation. So also, a woman should not greet a man except she is sure that she is safe from temptation.

Then, the author – may Allah shower blessings on him- mentioned the hadeeth of the woman who would gather beet root into a pot. This root is a very good condiment. She would put it in a pot and add some ground barley to it, and cook them together. After *Jumu'ah*, whoever wills among the companions of the Prophet ﷺ would visit her. They would greet her and eat from this meal. This would fill them with great joy because the companions were poor before Allah granted them conquests. Allah the most High said:

1 Reported by Muslim in Book of Goodness and Joining the ties of Kinship, Chapter on the Merit of Pardoning (people) and Humility, no. 2588

2 Here Shaykh Uthaymeen likely refers to the practices in the Kingdom of Saudi Arabia, may Allah protect the Kingdom.

﴿وَمَغَانِمَ كَثِيرَةً يَأْخُذُونَهَا﴾ ١٩

“And abundant spoils (of war) that you will capture.” (Al-Fath: 19)

Also He said:

﴿وَعَدَكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا﴾ ٢٠

“Allah has promised you Aboondant spoils that you will capture.” (Al-Fath: 20)

So, wealth became abundant after the conquests. Before then, most of the companions of the Prophet – may Allah be pleased with them all - were poor.

Allah alone grants success.

Chapter 138: greeting the non-muslims and the prohibition of taking an initiative

Hadeeth 866

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَبْدُؤُوا الْيَهُودَ وَلَا النَّصَارَى بِالسَّلَامِ، فَإِذَا لَقِيتُمْ أَحَدَهُمْ فِي طَرِيقٍ فَاضْطَرُّوهُ إِلَى أَضْيَقِهِ». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Do not greet the Jews and the Christians before they greet you; and when you meet any one of them on the road, force him to go to the narrowest part of it.” [Muslim]

Hadeeth 867

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَلَّمَ عَلَيْكُمْ أَهْلُ الْكِتَابِ فَقُولُوا: وَعَلَيْكُمْ». مُتَّفَقٌ عَلَيْهِ .

Anas ؓ reported: Messenger of Allah ﷺ said, “When the people of the Book greet you (i.e., by saying ‘As-Samu ‘Alaikum’, meaning death be upon you), you should respond with: ‘Wa ‘alaikum’ [The same on you (i.e., and death will be upon you, for no one will escape death)].” [Al-Bukhari and Muslim].

Hadeeth 868

وَعَنْ أُسَامَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ مَرَّ عَلَى مَجْلِسٍ فِيهِ أَخْلَاطٌ مِنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ - عَبْدَةَ الْأَوْثَانِ وَالْيَهُودِ - فَسَلَّمَ عَلَيْهِمُ النَّبِيُّ ﷺ. مُتَّفَقٌ عَلَيْهِ .

Usamah bin Zaid ؓ reported: The Prophet ﷺ passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting (i.e., saying As-Salamu ‘Alaikum). [Al-Bukhari and Muslim].

Commentary

The author mentioned this chapter in his book, Riyaadus Saaliheen, regarding the ruling of greeting an exclusive group of disbelievers and a mix of disbelievers and Muslims.

The act of greeting a group of Muslims has been previously discussed, and it was stated that it is an emphatic *Sunnah*.

It is not permissible to initiate greeting to disbelievers. That is, it is not allowed for a person who passes by a disbeliever or enters his house to say: 'As-Salam alaikum - peace be upon you.' This is because the Prophet ﷺ prohibited such in the hadeeth of Aboo Hurayrah. If we initiate such greeting, there would be an element of inferiority to them and honor since greeting is a form of respect. The disbeliever does not deserve respect but infuriation, humiliation and belittlement. This is because Allah, Glorious and Exalted is He, said:

﴿مُحَمَّدٌ رَسُولُ اللَّهِ وَالَّذِينَ مَعَهُ أَشِدَّاءُ عَلَى الْكُفَّارِ رُحَمَاءُ بَيْنَهُمْ تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا ۖ﴾

"Muhammad ﷺ is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good pleasure." (Al-Fath: 29)

He said:

"(they are) severe against disbelievers,"

That is, they are firm and stern in dealing with the disbelievers.

﴿تَرَاهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ ذَلِكَ مَثَلُهُمْ فِي التَّوْرَةِ وَمَثَلُهُمْ فِي الْإِنْجِيلِ كَرَجٍ أَخْرَجَ شَطْطَهُ فَتَازَرَهُ فَاسْتَغْلَظَ فَاسْتَوَىٰ عَلَىٰ سُوقِهِ يُعْجِبُ الزُّرَّاعَ لِيُغَيِّظَ بِهِمُ الْكُفَّارَ ۖ﴾

"You see them bowing and falling down prostrate (in Prayer), seeking Bounty from Allah and (His) Good pleasure. The mark of them (that is, of their Faith) is on their faces (foreheads) from the traces of (their) prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, it then becomes thick, and it stands, straight on its stem delighting the sowers - that He may enrage the

disbelievers with them.” (Al-Fath: 29)

This is the evidence.

He - the most High - also said in Surah At-Taubah:

﴿وَلَا يَطْعُونُ مَوْطِئًا يَغِيظُ الْكُفَّارَ وَلَا يَنَالُونَ مِنْ عَدُوِّ نِيْلًا إِلَّا كَيْبَ لَهُمْ بِهِ عَمَلٌ صَالِحٌ إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ﴾ (١٢٠)

“Nor they take any step to raise anger of the disbelievers nor inflict any injury upon an enemy but is written to their credit as a deed of righteousness.” (At-Taubah: 120)

Our initiating the Islamic greeting would be a way of honoring and revering them. A believer should be stern in his dealings with the disbeliever. Allah the most High said:

﴿يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ﴾ (٥٤)

“O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the disbelievers, stern towards the disbelievers.” (Al-Maidah: 120)

They are more honorable than the disbelievers; that is, a Muslim should see himself as more honorable than the disbeliever and that he is superior to him. Unfortunately, the sense of honor has left our hearts with the increase of Christian workers. We behave as if our difference with the Christian, the Jew, the Buddhist, or the idol worshipper is similar to the difference between a Maliki and a Hanbali or a Shafi or others.

Some people think that our difference with the disbelievers is comparable to the difference among the four Juristic schools of thought in Islam, we beseech Allah for safety. This is definitely a result of demise of the hearts. It is never permissible for a person to honor a disbeliever and the expectation is to do everything that

will infuriate them.

Nevertheless, we must fulfill all agreements between us if such exists; for instance, if we have Christian employees. Firstly, we say: 'Do not bring Christian employees to the Arabian Peninsula because the Messenger ﷺ said: 'I will certainly expel the Jews and Christians from the Arabian Peninsula.'⁽¹⁾ He also ordered saying: 'Expel the Jews and Christians from the Arabian Peninsula.'⁽²⁾ Therefore, you should not bring a disbeliever if you can get a Muslim.

As for the claim of those whose hearts are dead or left to deviate by Allah, refuge is with Allah: 'I bring disbelieving employees because they do not observe *Salat*. Otherwise, a substantial part of the working time would be lost. Thus, I bring them since they do not observe fast, perform *Umrah* or Hajj, and so work would not stop.' We seek refuge with Allah. This person has given preference to this life over the hereafter, we beseech Allah for wellbeing.

In summary, it is not permissible to initiate the Islamic form of greeting to a disbeliever, be he a Jew, Christian, Buddhist or an idol worshipper. It is not right to initiate the greeting to anyone who is not practicing Islam.

He ﷺ said: 'Whenever you meet anyone of them on the road, constrain him to its inconvenient part.' That is, you should not leave the way for him. If a group of Muslims meets a group of disbelievers along a path, the Muslims should not make space for them even if they spread out on the road. This is because if you created room for them on the path, this would be tantamount to honoring them.

Why should we relate with them in this manner?

Firstly, they are enemies of Allah and our enemies. Allah – the Exalted – said:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا عَدُوِّي وَعَدُوَّكُمْ أَوْلِيَاءَ تُلْقُونَ إِلَيْهِم بِالْمَوَدَّةِ وَقَدْ

كَفَرُوا بِمَا جَاءَكُمْ مِنَ الْحَقِّ

1 Reported by Muslim in Book of Jihad and Expeditions, Chapter on Expelling the Jews and Christians from the Arabian Peninsula, no.1767

2 Reported by Ahmad in Al-Musnad (1/195)

“O you who believe! Take not My enemies and your enemies (that is, disbelievers and Polytheists, and so on.) as friends, showing affection towards them, while they have disbelieved in what has come to you of the truth (that is, Islamic Monotheism, this Qur’an and Muhammad ﷺ). (Al-Mumtahanah: 1)

In the first instance, they are enemies of Allah, and then they are our enemies. Their past actions till date towards the Muslims point to the vehemence of their enmity towards the Muslims. So, it is not permissible to initiate the Islamic greeting to them.

However, what should be our response if they initiate the Islamic greeting? The Prophet ﷺ said: ‘Whenever they make *Salam* to you, then say: “*Wa alaykum* - and upon you (or same to you).” You should say only this without going further; why? This is because during the time of the Prophet ﷺ, they would greet the Muslims in an ignoble manner, saying: ‘*As-saamu alaykum* - death be upon you.’ Whoever hears them would think they are saying: ‘*As-Salam alaykum* - peace be upon you,’ whereas they are saying: ‘*As-Saamu alaykum* - death be upon.’ You should ponder over the magnitude of their enmity, even in greeting. Hence, the Prophet ﷺ said: ‘Say: *wa alaykum* - and upon you (same to you),’ only. If they have said: ‘*As-Saamu* - death,’ then same to them and if they have said: ‘*As-Salam* - peace,’ same to them.

This is fair because Allah – the most High - said:

﴿وَإِذَا حُيِّتُمْ بِتَحِيَّةٍ فَحَيُّوا بِأَحْسَنَ مِنْهَا أَوْ رُدُّوهَا ۚ﴾ (٨٦)

“When you are greeted with a greeting, greet in return with what is better than it, or at least) return it equally.” (An-Nisa: 86)

This is justice.

Thus, some scholars stated that if a disbeliever clearly says: “*As-Salam alaykum* - peace be upon you,” then you should respond with: “*wa alaika As-Salam* - and upon you be peace.” This situation is different from that which necessitated the statement of the Messenger ﷺ: ‘Say: *wa alaikum* - same to you’. The hadeeth of Ibn Umar – may Allah be pleased with him - in Al-Bukhaari showed that they used to say:

‘*As-saamu alaykum* - death be upon you.’ Hence, you should respond with: ‘*Wa alaykum* - and upon you’ when they greet you. This reason is clear, which is the fact that they were saying: ‘*As-samu alaykum* - death be upon you.’

If they pronounce the Islamic greeting clearly, we should respond by saying: ‘*Wa alaikum As-Salam* - and upon you be peace.’ This is because the most steadfast of people upon justice and fairness are the Muslims, praise be to Allah. When they say: ‘*As-Salam alaikum* - peace be upon you,’ we say: ‘*Wa alaykum As-Salam* - And upon you be peace.’ If they say: ‘*Ahlan wa sahlán* - welcome Graciously!’ We respond: ‘*Ahlan wa Sahlan* - welcome, Graciously!’ If they say: ‘*Marhaban* - Welcome,’ we say: ‘*Marhaban* - welcome.’ We give them exactly what they give us.

Nevertheless, this matter has become tricky today for some people. We have disbelievers as superior officers in some companies. Thus, what should a Muslim say when he enters the office of this superior officer who is a Jew or Christian? We advise him to only say: ‘*Salam* - peace,’ with the intention of directing it to himself. Since you have omitted the object from the expression, he would not know the addressee. This is if you fear evil from him.

However, if you do not fear evil from him and he cares less about your manner of greeting, then you should interact with him without making *Salam* to him. This is because the Messenger ﷺ said: ‘**Do not initiate greeting to the Jew or Christian.**’ If you fear his evil then say: ‘*As-Salam* - peace,’ only.

Scholars – may Allah shower blessings on them – disagree on the permissibility or otherwise of initiating other forms of greetings. For instance, the use of expressions like: ‘*Marhaban* (Welcome), *Ahlan wa sahlán* (Welcome graciously) and so on. Some opine that there is no problem if it is a social gesture, particularly if you fear him or his evil. Others opine that it is not permissible because it entails a sense of reverence for him. In this case, a person should consider that which fulfils his need or serves his best interest.

Thereafter, the author mentioned a hadeeth about passing by a

gathering of Muslims and disbelievers. Should a Muslim neglect greeting such gathering due to the presence of disbelievers? Should he greet them due to the presence of Muslims? Two contradictory factors are present in this case: an approval and a limiting factor. The presence of Muslims allows the greeting while the presence of disbelievers forbids it. It is however possible to separate the grounds in this situation. Otherwise, the principle of Sharee'ah dictates that when an approval and a limiting factor come together in a matter, without the possibility of separating them, precedence is given to the limiting factor. However, it is possible to separate them in this situation: you greet them with the intent of greeting the Muslims among them. The Prophet ﷺ passed by a mixed company of people which included Muslims, polytheists and Jews, and he gave them the greeting of *Salam*.

Another case of difference of opinion are expressions such as: *Ahlan wa Sahlan Kaifa haluka* (graciously, welcome, how are you). However, just say: '*As-Salam (peace)*,' if you fear his evil and intend with it that you are making *Salam* upon yourself.

The author ended the Book of Greeting and its manners with this hadeeth of Aboo Hurairah - may Allah be pleased with him. It is about a man who came to a seated gathering and then stands up to leave. It is known that a man should greet whenever he comes upon a people as earlier explained. The Islamic greeting is an emphatic *Sunnah* while responding to it is an individual obligation (*Fard 'Ayn*) for the addressee. If a group of people are greeted, then it is a collective obligation (*Fard Kifayah*); the response of some suffices and releases the rest from the obligation.

However, if they are a group but it is known that the initiator intends a particular person, first and foremost, then it becomes obligatory for that person to respond. For instance, a teacher is in the midst of a group of students, then someone comes in to greet the teacher, first and foremost. In this case, it becomes mandatory for the teacher to respond and the response of the group does not suffice for him.

Likewise, a leader is in the midst of some men and his security

guards, then a person comes in to offer greeting. It is known that he intended to greet the leader, first and foremost; hence, it becomes obligatory for him to respond.

If however the members of the group are peer and it is not known that anyone of them was intended with the *Salam*, first and foremost, then the response of any of them suffices for the group. It is sufficient because the response is a collective obligation.

Allah alone grants success.

Chapter 139: excellence of greeting on arrival and departure

Hadeeth 869

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَنْتَهَى أَحَدُكُمْ إِلَى الْمَجْلِسِ فَلْيُسَلِّمْ، فَإِذَا أَرَادَ أَنْ يَقُومَ فَلْيُسَلِّمْ؛ فَلْيَسَلِّمِ الْأُولَى بِأَحَقِّ مِنَ الْآخِرَةِ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Hurairah ؓ reported: Messenger of Allah ﷺ said, "When one of you arrives in a gathering, he should offer Salam to those who are already there, and he should also do so when he intends to depart. The first act of greeting is not more meritorious than the last." [Abu Dawud]

Commentary

In this hadeeth, when a man comes upon a gathering, he should offer greeting and he should do same when he intends to take his

leave. This is because the Prophet ﷺ ordered so and said: 'The first act of greeting is not more meritorious than the last.' That is, you should offer greeting when you intend to depart just as you did when you entered.

Thus, one sends *Salam* on the Prophet ﷺ when one enters the mosque and likewise when one leaves. A person performs *Tawwaf* when he enters Makkah for *Umrah* or Hajj and likewise when he is about to depart. This is because *Tawwaf* is the greeting of Makkah for the one who enters it with the intent of performing Hajj or *Umrah*. Also, the farewell greeting to Makkah for the one who came for Hajj or *Umrah* upon departure is *Tawwaf*. This is a sign of the perfection of the Sharee'ah; making the beginning same as the end in regards to these sort of matters. The Sharee'ah as we all know is from the All-Wise, All-Aware as He said:

﴿الرَّكِيبُ أَحْكَمْتُ آيَاتُهُ ثُمَّ فَصَّلْتُ مِنْ لَدُنِّي حَكِيمٍ خَيْرٍ﴾ (١)

"(This is) a Book, the verse whereof are perfected (in every sphere of knowledge, and so on) and then explained in detail from One (Allah), Who is All-wise and Well Acquainted (with all things)." (Hud: 1)

Hence, you notice order and consistency in its entirety, without contradiction nor defect. Indeed, the Messenger ﷺ prohibited that a man should walk in a single sandal, even if he is going to repair the other – why? This is because when you single out one of your feet with a sandal, it becomes oppression and injustice to the other. So, we see that the Sharee'ah of Islam commands justice in every matter:

﴿إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَايَ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (١٠)

"Verily, Allah enjoins Al-Adl (that is, Justice and worshipping none but Allah alone – Islamic Monotheism) and Al-Ihsan (that is, to be patient in performing your duties to Allah, totally for Allah's sake and in accordance with the Sunnah [Legal ways])"

of the Prophet ﷺ in a perfect manner), and giving (help) to kith and Kin (that is, all that Allah has ordered you to give them e.g., wealth, visiting, looking after them, or any other kind of help, and so on.) and forbids Al-fahsha (that is, all evil deeds, e.g. illegal sexual acts, disobedience of parents, polytheism, to tell lies, to give false witness, to kill a life without right, and so on.) and Al-Munkar (that is, all that is prohibited by Islamic law: polytheism of every kind, disbelief and every kind of evil deeds, and so on.), and Al-Baghy (that is, all kinds of oppression), He admonishes you, that you may take heed.” (An-Nahl: 90)

Chapter 140: seeking permission to enter (somebody's house) and manners relating to it

Hadeeth 870

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الاسْتِئْذَانُ ثَلَاثٌ، فَإِنْ أُذِنَ لَكَ وَإِلَّا فَارْجِعْ». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, "Permission is to be sought thrice. If it is accorded, you may enter; otherwise, go back." [Al-Bukhari and Muslim]

Hadeeth 871

وَعَنْ سَهْلِ بْنِ سَعْدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا جُعِلَ الْاسْتِئْذَانُ مِنْ أَجْلِ الْبَصَرِ». متفقٌ عَلَيْهِ .

Sahl bin Sa'd رَضِيَ اللَّهُ عَنْهُ reported: The Messenger of Allah ﷺ said, "Seeking

permission to enter (somebody's house) has been prescribed in order to restrain the eyes (from looking at something we are not supposed to look at)." [Al-Bukhari and Muslim]

Hadeeth 872

وَعَنْ رِبْعِيِّ بْنِ حِرَاشٍ قَالَ: حَدَّثَنَا رَجُلٌ مِنْ بَنِي عَامِرٍ اسْتَأْذَنَ عَلَى النَّبِيِّ ﷺ وَهُوَ فِي بَيْتٍ، فَقَالَ: أَلِجْ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ لِخَادِمِهِ: «اخْرُجْ إِلَى هَذَا فَعَلِّمَهُ الْاسْتِئْذَانَ، فَقُلْ لَهُ: قُلْ: السَّلَامُ عَلَيْكُمْ، أَدْخُلْ؟» فَسَمِعَهُ الرَّجُلُ فَقَالَ: السَّلَامُ عَلَيْكُمْ، أَدْخُلْ؟ فَأَذِنَ لَهُ النَّبِيُّ ﷺ، فَدَخَلَ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Rib'i bin Hirash ؓ reported: A man of Banu 'Amir tribe has told us that he had asked the Prophet ﷺ for permission to enter when he was at home. He said: "May I enter?" Messenger of Allah ﷺ said to the servant, "Go out and instruct him about the manner of seeking permission. Tell him to say: As-Salamu 'Alaikum (may you be safe from evil). May I come in?" The man heard this and said: "As-Salamu 'Alaikum (may you be safe from evil). May I come in?" The Prophet ﷺ then accorded permission to him and he entered in. [Abu Dawud]

Hadeeth 873

عَنْ كَلْدَةَ بْنِ حَنْبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ، فَدَخَلْتُ عَلَيْهِ وَلَمْ أُسَلِّمْ، فَقَالَ النَّبِيُّ ﷺ: «اِزْجِعْ فَقُلْ: السَّلَامُ عَلَيْكُمْ أَدْخُلْ؟». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Kaldah bin Al-Hanbal ؓ reported: I visited the Prophet ﷺ and

I entered his house without seeking permission. So he said, "Go back and say: 'As-Salamu 'Alaikum (may you be safe from evil). May I come in?'" [Abu Dawud and At-Tirmidhi]

Commentary

The author stated in his Book, Riyaad us-Saaliheen: 'Chapter on seeking permission to enter (somebody's house) and manners relating to it.'

This refers to seeking permission from the owner of a house to grant you right of access; you should enter if he permits, otherwise you do not enter. In fact, if he tells you explicitly to go away, you should do so as Allah the most High said:

﴿وَلِنْ قِيلَ لَكُمْ اَتَجْعَلُوْا فَاَرْجِعُوْا هُوَ اَزْكٰى لَكُمْ﴾ (٢٨)

"And if you are asked to go back, go back, for it is purer for you." (An-Nur: 28)

O you owner of the house, you should not be shy to say: 'Go back,' and O you who is seeking permission, you should not get angry because of that. The supposed host may be busy or may not be prepared to receive people; hence, you should not coerce or pressure him. If you leave after he denies you entry, Allah said that this is purer for you:

"Go back for it is purer for you."

That is, purer for your hearts.

The author also mentioned two verses from the Book of Allah. The first verse is the statement of Allah:

﴿يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْأَلُوْا﴾ (٢٧)

"O you who believe; Enter not houses other than your own until you have asked permission." (An-Nur: 27)

We said: the meaning of permission is to grant you approval to enter or you know that the host is prepared to receive you. For instance, if a person tells you: 'Visit me after *Salat Adh-Dhuhr*, if you

find the door open that is my permission.' When you come at that time, you do not need to seek permission because the host has asked you to visit him at an agreed time and enter if you find the door open. There is no difference between a previous or future permission. As long as you know that the man has not left his door open except for you to enter and there is such understanding between the two of you, you should enter.

This is not blameworthy. However, it is preferable that you offer greeting at the entrance. This is important even if the sole intention is to attain the reward of Islamic greeting and supplication from your brother, since he would respond: 'Wa alaykum As-Salam- and upon you be peace.'

The second verse is the statement of Allah:

﴿وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ ۚ﴾

"And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age)." (An-Nur: 59)

That is, reaching the age of wet dreams. Though the actual thing is reaching age of ejaculation but it has been described here as the age of wet dream because for most people, the first time sperm comes out from them is through a wet dream. However, some people reach puberty without having wet dreams, but the preponderant situation is for people to have wet dreams. So, when the child reaches puberty, he should not enter the house except after asking permission. The matter is light before reaching puberty though there are three periods when he must necessarily seek permission:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتَ آلِكُمْ وَأَنْ تَدْخُلُوا بُيُوتَ أَوْلِيَاءِكُمْ وَأَنْ تَدْخُلُوا بُيُوتَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ۚ وَالَّذِينَ تَبْتَغُوا مِنْهُنَّ مَا فِي بَيْتِهِنَّ لَا يُجْنَىٰ عَلَيْكُمْ أَنْ تَدْخُلُوا بُيُوتَهُنَّ مِنْ أُولَئِكَ ۚ وَأُولَئِكَ لَهُنَّ الْحُلُمُ ۚ﴾

"O you who believe! Let your legal slaves and slave girls, and those among you who have not come to the age of puberty ask

your permission (before they come to your presence) on three occasion.”(An-Nur: 58)

1. The first: Before Al-Fajr Prayer
2. The second: When you put off your clothes for siesta.
3. The third: After the Isha Prayer.

Everyone, even children, must ask for permission during these three periods. This is because at these times, a person is prepared for sleep and may have changed to garments in which he would not like to be seen. Hence, it is compulsory to ask for permission at these three periods.

With regards to looking at women, that is children looking at women, this is not restricted by puberty. Rather, this is once it is noticed that a child is gazing at female with sensual delight. If this is recognized, then it becomes mandatory for the female to veil in his presence even if he is no older than ten years old. Allah the most High said:

﴿وَقُلْ لِّلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الْإِرَابَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ﴾ (٢٤)

“And tell believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, and so on.) and not to show off their adornment except only that which is apparent (like both eyes for necessity to see the way, or outer palms of the hands or one eye or dress like veil, gloves, head cover, apron, and so on), and to draw their veils over Juyubihinna (that is, their belies, faces, necks and bosoms, and so on) and not to reveal their adornment except to

their husbands, their fathers, their husband's fathers, their sons, their husband's sons, their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (that is, their sisters in Islam), or the (female) slaves whom their right hands possess, or old male servant who lack vigor, or small children who have no sense of the shame of sex..."(An-Nur: 31)

Scholars explained that 'those who have no sense of the shame of sex' are those who are yet to develop any interest in women, nor does the idea of woman occur to their senses. Although there are some ten year old children who are aware of female sexuality, so this varies as I have said earlier. Perhaps, this child sits with a people whose discussion usually revolves around women, which may infuse sexual thoughts in him from a tender age. This thought may not occur to a child who accompanies people whose principal interest is in learning, Qur'an memorization and other similar activities. Hence, sexual desires do not develop in him.

Whatever the situation, once we realize that a child pays attention to the female body, discusses about women and his look at women is filled with lust, it becomes obligatory for women veil in his presence even if he is no more than ten years old. It would not be strange if he marries and fathers a child after copulating with his wife. Scholars – may Allah shower blessings on him – also stated that it is possible for a ten year old child to have children. It has also been reported that the age difference of Amr bin Al-Aas and his son Abdullah was only eleven years!

Imam Ash-Shafi – may Allah shower blessings on him – said: 'I saw a grandmother who was only twenty-one years old.' In our environment today, you would find a lady who is twenty-one years old and she is yet to get married. It is possible for a woman to reach puberty at the age of nine, that is in her tenth year, and become pregnant during first year of puberty and give birth. Then when her daughter turns nine years old, she also gets married in her tenth year. How many years will that be? Twenty years. Therefore, her child will come in the twenty-first year and her mother would become a grandmother. Also, Ash-Shafi – may Allah shower blessings on him – said: 'I saw a grandmother who

was only twenty years old.’

In a nutshell, when a child reaches puberty, he should not enter the house without permission. Also, when he recognizes the female body, begins to discuss about women and looks at them with desire, then it becomes mandatory for a woman to veil in his presence, even if he is not older than ten years.

Allah alone grants success.

Chapter 142: saying ‘al-hamdu lillah’ on sneezing, its reply and manners relating to sneezing and yawning

Hadeeth 878

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يُحِبُّ الْعُطَاسَ، وَيَكْرَهُ التَّثَاؤُبَ، فَإِذَا عَطَسَ أَحَدُكُمْ وَحَمِدَ اللَّهَ تَعَالَى كَانَ حَقًّا عَلَى كُلِّ مُسْلِمٍ سَمِعَهُ أَنْ يَقُولَ لَهُ: يَرْحَمُكَ اللَّهُ، وَأَمَّا التَّثَاؤُبُ فَإِنَّمَا هُوَ مِنَ الشَّيْطَانِ، فَإِذَا تَثَاءَبَ أَحَدُكُمْ فَلْيَرُدَّهُ مَا اسْتَطَاعَ؛ فَإِنَّ أَحَدَكُمْ إِذَا تَثَاءَبَ ضَحِكَ مِنْهُ الشَّيْطَانُ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ said, “Allah likes sneezing and dislikes yawning. When any one of you sneezes and says ‘Al-hamdu lillah (praise be to Allah)’, it becomes obligatory upon every Muslim who hears him to respond with ‘Yarhamuk-Allah (may Allah have mercy on you)’. Yawning is from the devil. When one of you feels like yawning, he should restrain it as much as possible, for the devil laughs when one of you yawns.” [Al-Bukhari]

Hadeeth 879

وَعَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا عَطَسَ أَحَدُكُمْ فَلْيَقُلْ: الْحَمْدُ لِلَّهِ؛ وَلْيَقُلْ لَهُ أَخُوهُ أَوْ صَاحِبُهُ: يَرْحَمُكَ اللَّهُ. فَإِذَا قَالَ لَهُ: يَرْحَمُكَ اللَّهُ، فَلْيَقُلْ: يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Prophet ﷺ said, “When one of you sneezes he should say: ‘Al-hamdu lillah (praise be to Allah),’ and his brother or his companion should say to him: ‘Yarhamuk-Allah (may Allah have mercy on you).’ When he says this he should reply: ‘Yahdikum-ullah wa yuslihu balakum (may Allah guide you and render sound your state of affairs).’” [Al-Bukhari]

Hadeeth 880

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِذَا عَطَسَ أَحَدُكُمْ فَحَمِدَ اللَّهَ فَشَمِّتُوهُ، فَإِنْ لَمْ يَحْمِدِ اللَّهَ فَلَا تَشَمِّتُوهُ. رَوَاهُ مُسْلِمٌ .

Abu Musa ؓ reported: The Messenger of Allah ﷺ said, “When one of you sneezes and praises Allah (i.e., says Al-hamdu lillah), you should invoke Allah’s Mercy upon him (i.e., say Yarhamuk-Allah); but if he does not praise Allah, you should not make a response.” [Muslim]

Hadeeth 881

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: عَطَسَ رَجُلَانِ عِنْدَ النَّبِيِّ ﷺ،

فَشَمَّتْ أَحَدَهُمَا وَلَمْ يُشَمِّتِ الْآخَرَ، فَقَالَ الَّذِي لَمْ يُشَمِّتْهُ:
عَطَسَ فُلَانٌ فَشَمَّتْهُ، وَعَطَسْتُ فَلَمْ تُشَمِّتْنِي؟ فَقَالَ: «هَذَا
حَمْدُ اللَّهِ، وَإِنَّكَ لَمْ تَحْمَدِ اللَّهَ». متفقٌ عليه .

Anas ؓ reported: When two men sneezed in the presence of the Prophet ﷺ, he responded to one with “ Yarhamuk-Allah (may Allah have mercy on you)” and did not respond to the other. The latter said to him: “You invoked a blessing on this man but did not do so in my case.” The Prophet ﷺ replied, “He praised Allah (i.e., he said ‘ Al-hamdu lillah ’) but you did not.” [Al-Bukhari and Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on the virtue of *tashmeet* of the one who sneezed if he praises allah and an explanation of the etiquettes of sneezing and yawning.’

The sneeze is from Allah, Honored and Glorious is He. Allah loves the sneeze as is stated in the hadeeth of Aboo Hurayrah - may Allah be pleased with him - that the Prophet ﷺ said: ‘Allah loves the sneeze.’

The reason for this is that sneezing indicates vitality and agility. So, you notice that a person gains vitality when he sneezes; and Allah – the Mighty and Sublime - loves a person who is full of energy. In an authentic narration from the Prophet ﷺ, he said: ‘The strong believer is more beloved to Allah than the weak believer, although there is good in both of them.’⁽¹⁾

Sneezing shows liveliness and vitality, hence it is beloved to Allah. It is established in the Sharee'ah that when a person sneezes he should say: ‘Alhamdulillah - praise be to Allah.’ This is a favor of Allah which

1 Muslim in Book of Predestination, Chapter on the Command to Strength and the Abandonment of Incapacity, no.2664

he has been granted and as such, he should praise Allah. So, he says: **'Alhamdulillah - praise be to Allah,'** be it in the course of a *Salat* or outside it and wherever he may be. However, scholars – may Allah shower blessings on him – explained that when he sneezes while in the toilet, he should not say: **'Alhamdulillah - praise be to Allah,'** with his tongue but with his mind. They – may Allah shower blessings on him – stated that one should not utter words of remembrance of Allah in the toilet.

When a person sneezes and praises Allah, it becomes a duty on all those who hear him to say: **'YarhamukAllah - may Allah have mercy upon you.'** So, they supplicate for mercy for him as a reward for praising Allah, Honored and Glorious. Once he has praised Allah, then amongst his reward is that his brothers should supplicate for mercy upon him.

The apparent meaning of his statement: **'It becomes a duty upon all who hear him,'** is that it is obligatory for each individual who hears him. This is further supported by his statement in another hadeeth: **'When he sneezes and praises Allah, then you (plural) should make *Tashmeet* to him.'**

Some scholars opine that response to the one who sneezes is a communal obligation; that is, once one person from the group (of people present) responds saying: **'YarhamukAllah - May Allah have mercy upon you,'** this is sufficient. However, to err on the side of caution, each person who hears him should respond; that is, supplicate for mercy upon him as stated in the hadeeth.

As for yawning, it is from Satan and this is why Allah dislikes it. But why? It is because yawning points to laziness. Hence, one yawns frequently if one feels sleepy. So, Allah dislikes it because it indicates laziness. However, when one yawns he should steadfastly strive to suppress it. Scholars state that you should restrain your lower lip in order to suppress it, without biting it hard to leave a cut but to prevent the mouth from opening. What is important is that you suppress it, either by this method or other methods. If you are unable to suppress it, then you should cover your mouth with your palm. What some

scholars – may Allah shower blessings on him – have mentioned about using the back of your palm to cover the mouth has no basis; the palm should be used in this matter.

The wisdom behind this is that Satan laughs when a person yawns; Satan realizes that this demonstrates his state of lethargy, and he loves such for the progeny of Adam, may Allah protect you and us from him. He also hates a person who is full of energy, active, firm and strong.

Hence, you should always strive to prevent or suppress the yawn; this is the *Sunnah* and it is better. Otherwise, you should cover your mouth with your palm.

However, would you say: ‘*A’udhu billahi min ash-Shaytan Ar-Rajeem* - I seek refuge with Allah from the Accursed Satan?’ No, this is not established from the Prophet ﷺ. The Prophet ﷺ taught us what to do when we yawn and he did not ask us to say anything. Rather, he only said: ‘Suppress it or prevent it with the hand.’ He did not say: ‘Say: *A’udhu billahi min Ash-Shaytan Ar-Rajeem*.’

As for the common practice that a person who yawns says: ‘*A’udhu billahi min Ash-Shaytan Ar-Rajeem* - I seek refuge with Allah from the Accursed Satan,’ there is no basis for this. Acts of worship (in Islam) are based upon enactment (by Allah and His Messenger) and not based on whims and desires.

However, some people may say: ‘Did Allah not say’:

﴿وَإِنَّمَا يَزْعُمُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ سَمِيعٌ عَلِيمٌ﴾

‘And if an evil whisper comes to you from Shaytan (Satan) then seek refuge with Allah. Verily, He is All-Hearer, All-Knower.”
(Al-Araf: 200)

and the Prophet ﷺ had informed us that the yawn is from Satan, and this is a whisper. We say: ‘No, not at all. You have understood the verse wrongly.’ The meaning of the verse:

“And if an evil whisper comes to you from Shaytan (Satan) then

seek refuge with Allah. Verily, He is All-Hearer, All-Knower.”

This is a command, by whisper, to commit sin or abandon responsibilities. This is the whisper of Satan as Allah has mentioned that he whispers these to people; a command to sin and a persuasion to abandon obligations. If you notice that, you should say: ‘*A’udhu billahi min Ash-Shaytan Ar-Rajeem* - I seek refuge with Allah from the Accursed Satan.’

However, there is nothing to say after yawning except a *Sunnah* of action, which is to suppress it.

One of the etiquettes of sneezing is that one covers one’s nose with his cloth.

Scholars explain that there are two points of wisdom in this:

The first: Some disease (organisms) could be ejected during this sneeze and spread to those around him.

The second: Some repugnant materials could be expelled from his nose, which would be prevented if he covers his face. And this is good.

However, you should avoid covering the nose with your palm as some people do. This is an error because it limits the air which exits through the mouth while sneezing which may cause harm to you.

There is evidence in these hadeeths that the one who sneezes and does not praise Allah does not deserve a response of: ‘*YarhamukAllah* - May Allah have Mercy upon you.’ This is because two men sneezed in the presence of the Prophet ﷺ who responded to one with *YarhamukAllah* (may Allah have mercy on you) but did not respond to the other. The latter said to him: ‘O Messenger of Allah ﷺ, you invoked the blessing of Allah on this man but but you did not say so in my case.’ He ﷺ said: ‘He praised Allah (i.e. he said *Al-hamdu lillah*) but you did not.’

Hence, if a person sneezes but failed to praise Allah, you should not say to him: ‘*YarhamukAllah* - May Allah have Mercy upon you.’

However, should we remind him by telling him to say, ‘*Alhamdulillah*

- Praise be to Allah? No, the hadeeth does not indicate that you should remind him. The Prophet ﷺ did not say in the hadeeth that you should remind a person who fails to praise Allah after sneezing. Rather he said: ‘...but if he does not praise Allah, you should not make a response.’ Hence, we would not ask him to praise Allah but would inform him thereafter that the one who sneezes should say: ‘*Alhamdulillah* – Praise be to Allah.’ That will be a form of education.

It is unavoidable that the praise of the one who sneezes be audible; also, when the one who sneeze is told: ‘*Yarhamuka Allah* – May Allah have mercy upon you,’ he must say: ‘*Yahdikummullah wa Yuslih baalakum* - May Allah guide you and set aright your affairs.’ So, you ask Allah to guide him and set aright his affairs. Some common people say: ‘*Yahdina aw Yahdikummullah* – May Allah guide us or guide you,’ this is contrary to the Sharee’ah. That which is legislated in the Sharee’ah is to say: ‘*YahdikAllah wa Yuslih balakum* – May Allah guide you and set aright your affairs,’ as we have explained.

Allah alone grants success.

Hadeeth 883

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ الْيَهُودُ يَتَعَاطَسُونَ
عِنْدَ رَسُولِ اللَّهِ ﷺ، يَرْجُونَ أَنْ يَقُولَ لَهُمْ: يَرْحَمُكُمُ اللَّهُ،
فَيَقُولُ: «يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ
وَقَالَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

Abu Musa ؓ reported: The Jews used to intentionally sneeze in the presence of the Messenger of Allah ﷺ hoping that he would say to them: ‘*Yarhamukum-ullah* (may Allah have mercy on you),’ but he would respond with: “*Yahdikum-ullahu wa yuslihu balakum* (may Allah guide you and render sound your state of affairs).” [Abu Dawud and At-Tirmidhi]

Hadeeth 884

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا تَشَاءَبَ أَحَدُكُمْ فَلْيُمْسِكْ بِيَدِهِ عَلَى فِيهِ، فَإِنَّ الشَّيْطَانَ يَدْخُلُ». رَوَاهُ مُسْلِمٌ.

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ said, "When one yawns, he should put his hand over his mouth, otherwise the devil will enter." [Muslim]

These hadeeths are about what is meritorious when one sneezes. This has been explained earlier; one of which is the hadeeth of Aboo Hurayrah - may Allah be pleased with him. He reported that the Messenger of Allah ﷺ used to place his hand or garment over his face or mouth in order to muffle the sound. That is, whenever you sneeze, you should place your garment or hand over your mouth in order to lessen the sound.

The scholars – may Allah shower blessings on him – also consider it a righteous act to cover one's face with a cloth. This will prevent any filth from stemming from one's nose. Usually, something will emanate from him but it will not be noticed if he has covered it. Sometimes, disease causing micro-organisms may be transmitted from him to other persons. Thus, you should cover your face with the tip of your garment, cloak or something similar whenever you sneeze so that these two benefits will be achieved.

Then he mentioned the hadeeth of Aboo Moosa - may Allah be pleased with him - that the Jews used to sneeze in the presence of the Prophet ﷺ. That is, they used to force themselves to sneeze hoping that the Messenger would say: 'Yarhamukumullah – May Allah have Mercy upon you.' They do this because they know that he is a Prophet and that his supplications are accepted. So, they would sneeze in his presence so that he might say: 'Yarhamukumullah.' However, he would not say that because it is not permissible to ask for mercy or

forgiveness for a disbeliever but one may ask for guidance for him.

Thus, whenever they sneezed and said: *‘Alhamdulillah* (Praise be to Allah),’ he would say: *‘Yahdikummullah wa yuslih baalakum* – May Allah guide you and better your affairs.’ So, if a disbeliever sneezes in your presence and praises Allah, you should not say: *‘YarhamukAllah’*; rather, you should say: *‘Yahdikummullah wa yuslih baalakum,’* as the Prophet ﷺ would do.

Then he mentioned a hadeeth from Imam Muslim about the action of the Prophet when he yawns: he ﷺ ordered that one should place his hand over his mouth. It has been earlier mentioned that the best approach is to prevent the yawn as much as you can. If you are unable, you should place your hand over your mouth. Otherwise, Satan would laugh at you and enter into your stomach. The act of covering the mouth with the hand is to protect you from Satan entering into your stomach.

Allah alone grants success.

Chapter 143: excellence of hand shaking at the time of meeting

Hadeeth 885

عَنْ أَبِي الْخَطَّابِ قَتَادَةَ قَالَ: قُلْتُ لَأَنَسٍ: أَكَانَتْ الْمُصَافَحَةُ فِي أَصْحَابِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: نَعَمْ. رَوَاهُ الْبُخَارِيُّ .

Abu Khattab Qatadah ؓ reported: I asked Anas: “Did the Companions of Messenger of Allah ﷺ use to shake hands?” He said: “Yes.” [Al-Bukhari]

Hadeeth 886

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: لَمَّا جَاءَ أَهْلُ الْيَمَنِ قَالَ رَسُولُ اللَّهِ ﷺ:
«قَدْ جَاءَكُمْ أَهْلُ الْيَمَنِ، وَهُمْ أَوَّلُ مَنْ جَاءَ بِالْمُصَافَحَةِ

Anas رضي الله عنه reported: When the people of Yemen came, the Messenger of Allah ﷺ said, "The people of Yemen have visited you. They are the first to introduce the tradition of handshaking." [Abu Dawud]

Hadeeth 887

وَعَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ
مُسْلِمَيْنِ يَلْتَقِيَانِ فَيَتَصَافَحَانِ إِلَّا غُفِرَ لَهُمَا قَبْلَ أَنْ يَفْتَرِقَا».
رَوَاهُ أَبُو دَاوُدَ .

Al-Bara' رضي الله عنه reported: The Messenger of Allah ﷺ said, "Two Muslims will not meet and shake hands without having their sins forgiven (by Allah) before they depart." [Abu Dawud]

Hadeeth 888

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ!
الرَّجُلُ مِمَّا يَلْقَى أَخَاهُ أَوْ صَدِيقَهُ، أَيْنَحْنِي لَهُ؟ قَالَ: «لَا» قَالَ:
أَفِيَلْتَزِمُهُ وَيَقْبَلُهُ؟ قَالَ: «لَا» قَالَ: فَيَأْخُذُ بِيَدِهِ وَيُصَافِحُهُ؟ قَالَ:
«نَعَمْ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Anas رضي الله عنه reported: A man asked: "O Messenger of Allah! When

a man meets a brother or a friend, should he bow to him?" He said, "No." The man asked whether he should embrace and kiss him? The Messenger of Allah ﷺ replied, "No." He asked whether he should hold his hand and shake it? The Messenger of Allah ﷺ replied, "Yes." [At-Tirmidhi]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – combined this chapter with the etiquettes of greeting in the book *Riyaadus Saaliheen*. One of such etiquettes is handshake.

Is it established in the *Sunnah* for a man to shake his brother when they meet? The answer is: 'Yes, it is established to do that. It is one of the manners of the Companions - may Allah be pleased with him; Qatadah had asked Anas bin Malik - may Allah be pleased with him: 'Was handshaking a common practice amongst the companions of the Prophet ﷺ?' He replied: 'Yes.'

This should be done with the right hand. When that is achieved, they are both forgiven (their sins) before they separate. This demonstrates the virtue of handshake when one meets his brother. This is when he meets him for discourse or similar circumstances.

However, it is not from the guidance of the companions of the Prophet to shake hands with everyone they come across in the market. That is, it is sufficient to greet passers-by in the market. If one usually stops at another person's place for discourse, then one should shake his hand.

Then, it is necessary to note that some people would shake their brothers after an obligatory Prayer. They would sometimes say to him: '*TaqabbAllahu* - May Allah accept it,' or '*Qabool, Qabool* - Acceptance, acceptance.' This is an innovation as the companions never did this. It is rather sufficient that the one observing *Salat* terminates it by saying: '*As-Salam alaykum wa rahmatullah* - Peace be upon you and

the blessing of Allah' to both sides.

As for bowing, hugging and clinging to a person upon meeting, the Prophet ﷺ was asked about this: 'Should he bow?' He ﷺ said: 'No.' The questioner said: 'Should he hug him and kiss him?' He ﷺ said: 'No.'

So when you meet your brother, you should not hug him, cling to him nor bow to him. Bowing is more grievous because it entails subjugation to other than Allah, Honored and Glorious is He. This is similar to what you do for Allah in *Ruku* (the bowing position in Salat), which makes it prohibited. Rather, you should shake his hand and that is sufficient. However, there is no harm in hugging or kissing if there is a specific reason for it such as if he arrived from a journey.

If one were to ask about the statement of Allah, the most High, regarding the brother of Yusuf ؑ when they entered upon him and he said:

﴿وَقَالَ ادْخُلُوا مِصْرَ إِن شَاءَ اللَّهُ ءَامِنِينَ ۝٩٩ وَرَفَعَ أَبَوَيْهِ عَلَى الْعَرْشِ وَخَرُّوا لَهُ سُجَّدًا ۝١٠٠﴾

"Enter Egypt, if Allah will, in security. And he raised his parents to the throne and they fell down before him prostrate."
(Yusuf: 99, 100)

The answer to this is: This was from an old Sharee'ah, which our Sharee'ah has come to abrogate and prohibit. So, it is not permissible for anyone to prostrate to another even if he does not intend to worship him. Likewise, he should not bow to him because this has been prohibited by the Messenger ﷺ. If a person who is ignorant of this approaches and bows to you, you should advise him. You should tell him: 'This is prohibited, do not bow nor subjugate yourself to anyone but to Allah alone.'

There is no problem with kissing the hand if the person is one deserving of such.

Allah alone grants success.

Hadeeth 889

وَعَنْ صَفْوَانَ بْنِ عَسَّالٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ يَهُودِيٌّ لِصَاحِبِهِ: أَذْهَبُ بِنَا إِلَى هَذَا النَّبِيِّ، فَأَتِيَ رَسُولَ اللَّهِ ﷺ، فَسَأَلَاهُ عَنْ تِسْعِ آيَاتٍ بَيِّنَاتٍ؛ فَذَكَرَ الْحَدِيثَ إِلَى قَوْلِهِ: فَقَبَّلَ يَدَهُ وَرِجْلَهُ، وَقَالَا: نَشْهَدُ أَنَّكَ نَبِيٌّ. رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ بِإِسْنَادٍ صَحِيحَةٍ.

Safwan bin 'Assal ؓ reported: A Jew asked his companion to take him to the Prophet ﷺ; and when they came to the Messenger of Allah ﷺ, they asked him about the nine clear signs (given to Prophet Musa). Safwan narrated the long Hadith which concludes: They kissed the hands and feet of the Messenger of Allah ﷺ and said: "We testify that you are a Prophet." [At-Tirmidhi]

Hadeeth 890

وَعَنْ ابْنِ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قِصَّةٌ قَالَ فِيهَا: فَدَنَوْنَا مِنَ النَّبِيِّ ﷺ فَقَبَّلْنَا يَدَهُ. رَوَاهُ أَبُو دَاوُدَ .

In a narration of Ibn Umar ؓ , (at the end of the narration of the Hadith) he said: "We came near the Prophet ﷺ and kissed his hand." [Abu Dawud] (Weak Hadith)

Hadeeth 891

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَدِمَ زَيْدُ بْنُ حَارِثَةَ

الْمَدِينَةَ وَرَسُولُ اللَّهِ ﷺ فِي بَيْتِي، فَأَتَاهُ فَقَرَعَ الْبَابَ، فَقَامَ إِلَيْهِ النَّبِيُّ ﷺ يَجْرُ ثَوْبُهُ، فَأَعْتَنَقَهُ وَقَبَّلَهُ. رَوَاهُ التِّرْمِذِيُّ. وَقَالَ: حَدِيثٌ حَسَنٌ.

'Aishah ؓ reported: Zaid bin Harithah came to the Messenger of Allah ﷺ when he was in my house. Zaid knocked at the door. The Prophet ﷺ rose to receive him, trailing his garment. He embraced and kissed him. [At-Tirmidhi]

Hadeeth 892

وَعَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا، وَلَوْ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلِيقٍ». رَوَاهُ مُسْلِمٌ.

Abu Dharr ؓ reported: The Messenger of Allah ﷺ said to me, "Do not belittle any good deed, even your meeting with your brother (Muslim) with a cheerful face." [Muslim]

Commentary

The author- may Allah shower blessings on him- cited these hadeeths in his book, Riyaadus Saaliheen, about the etiquettes of handshaking, hugging and other related matters.

One of such is the hadeeth of Safwan bin Assal - may Allah be pleased with him - that a Jew asked his companion to go with him to the Prophet ﷺ. So, they went to him with inquiries and the Prophet ﷺ mentioned the nine signs. So, they kissed his hand and feet and they said: 'We testify that you are a Prophet.'

These Jews were resident in Madeenah but originally from Egypt, from the Children of Israel. They moved to the Levant which Prophet

Moosa عليه السلام had told them:

﴿يَقَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ﴾ (21)

“O my people! Enter the holy land (Palestine) which Allah has assigned to you.” (Al-Maidah: 21)

They used to read in the Torah that a Prophet would be raised towards the end of time in Makkah and that he shall emigrate to Madeenah. So, a great number of them emigrated from the Levant to Madeenah in anticipation of the Prophet ﷺ. They wanted to follow him because his virtues had been extolled in Torah and the Gospel. Allah - the most High - had said:

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَحْدُوهُمْ، مَكَتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ الْخَبَائِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾ (157)

“Those who follow the Messenger the Prophet who can neither read nor write (that is, Muhammad ﷺ) whom they find written with them in the Taurat (Torah) (deut, xviii, 15) and the Injeel (Gospel) (John xiv, 16), he commands them for Al-Ma’ruf (that is, Islamic Monotheism and all that Islam has ordained) and forbids them from Al-Munkar (that is, disbelief, Polytheism of all kind and all that Islam has forbidden), he allows them as lawful At-Taiyibat [(that is, all good and lawful) as regards things, deeds, beliefs, persons, foods and so on] and prohibits for them as unlawful Al-Khaba’ith (that is, all evil and unlawful as regards things, deeds, beliefs, persons, foods and so on.), he releases them from their heavy burdens (Allah’s covenant) and from the fetters (bindings) that were upon them.” (Al-Araf: 157)

Whenever a conflict arose between the idol worshippers and them, they would invoke Allah for victory over the idol worshippers. They would say: ‘There shall soon be raised a Prophet whom we shall follow

and by him seek victory and vanquish you,' as Allah the most High said:

﴿وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ﴾

“Although aforetime they had invoked Allah (for coming of Muhammad ﷺ) in order to gain victory over those who disbelieved, then when there came to them that which they had recognized, they disbelieved in it.” (Al-Baqarah: 9)

There were three Jewish clans in Madeenah: *Banu Qainuqa*, *Banu Nadir* and *Banu Qurayzah*. After his arrival at Madeenah, the Prophet ﷺ entered into a covenant with them but they all broke it and were all expelled from Madeenah. The last to be ejected were *Banu Qurayzah*, and about seven hundred of them were killed due to their treachery during the Battle of the Confederates. They moved to *Khaybar* which the Prophet ﷺ latter conquered. However, he allowed them to remain there because they were farmers with great expertise in cultivation.

During that period, the companions were engaged in that which was of greater importance (that is, Jihad). So, the Prophet ﷺ employed them and told them: ‘We will let you stay in your place (*Khaybar*) on the condition that you shall have half of the fruits and crops and the Muslims shall have the other half. We will allow you to remain for as long Allah wills.’⁽¹⁾

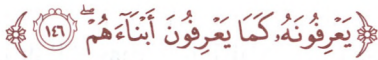
They remained in *Khaybar* during the time of the Messenger ﷺ and Aboo Bakr - may Allah be pleased with him. When Umar - may Allah be pleased with him - became the ruler, they proved treacherous - the Jews are known with treachery and betrayal. So Umar - may Allah be pleased with him - expelled them from *Khaybar* in 16 A. H. to *Adri’at* in the Levant.

This is the origin of the presence of the Jews on the Arabian Peninsula. They were awaiting the arrival of the Prophet ﷺ so as to

1 Reported by Al-Bukhaari in Book of Cultivation, Chapter on When the Land Owner say: I will allow you remain as long as Allah wills you to ..., no. 2338 and Muslim in Book of Irrigation, Chapter on Irrigation and Working for a Share of Fruits and Crops, no.1551

follow him. However, when they saw him in reality, they disbelieved. Perhaps they initially taught he would be from the children of Isreal, as opined by some scholars. But when it became apparent that he was from the children of Ismaeel, they (the Jew) envied them and disbelieved in him.

However, this does not appear obvious to me because Allah said:



“(They) recognize him (Muhammad) as they recognize their sons.” (Al-Baqarah: 146)

So, they recognize that he is from the Arabs, from the children of Ismaeel, but they disconnected knowledge from reality, refuge is with Allah. They used to think that when he is raised they would follow him with ease, however envy set in, we seek refuge with Allah.

In a nutshell, the important point is that these two men kissed the hand and leg of the Prophet ﷺ and he permitted them. This is evidence for the permissibility of kissing the hand and leg of an elderly, noble and knowledgeable person. Likewise, it shows the permissibility of kissing the hand and leg of one's father and mother because they have great rights and this is part of humility.

The author also mentioned the hadeeth of Ibn Umar - may Allah be pleased with them both - that: ‘We approached the Prophet ﷺ and kissed his hand.’ And the Prophet ﷺ endorsed their actions.

Kissing the hand is similar to kissing the head; there is no difference between the two. However, it is strange that people object to kissing of the hand more than they object to the kissing of the head today though there is no difference between the two. Nevertheless, that which we censure some people for, is that when someone makes *Salam* to him, he stretches out his hand to him as though saying: ‘Kiss my hand.’ This is what is objectionable and it should be said to such a person on that occasion: ‘Do not do that.’ As for one who kisses your hand, head or forehead out of honor and respect for you, there is no problem with this.

All the same, this should not be on every occasion he meets you. This is because we have previously saw that the Messenger ﷺ was queried that when a man meets his brother, should he bow to him? He said: 'No.' He further asked: 'Should he kiss and hug him?' He ﷺ said: 'No.' He further asked: 'Should he handshake him?' He ﷺ said: 'Yes.' However, if it is for a purpose, there is no problem for the one who has been away.

This is why the author – may Allah shower blessings on him – mentioned the hadeeth of A'ishah - may Allah be pleased with her - about the arrival of Zayd bin Haritha - may Allah be pleased with him. When he came to the Prophet ﷺ, he sought permission to enter and the Messenger ﷺ stood up to meet him, trailing his garment. Zayd bin Haritha was a freed slave of the Messenger ﷺ. He was once a slave of the Prophet ﷺ given as gift to him by Khadijah - may Allah be pleased with her - and he ﷺ freed him. However, the Messenger loved him and his son, Usamah. Hence, Usamah is referred to as the beloved of Allah's Messenger ﷺ; both father and son are beloved to the Messenger of Allah ﷺ.

Importantly, the Messenger stood up, trailing his garment, hugged and kissed Zayd - may Allah be pleased with him – because he was returning from a journey. So, there is no harm if this is done upon return from a journey, and not a regular practice because the Messenger ﷺ prohibited that.

Likewise, the Prophet ﷺ advised that one should not consider any form of good deed or kindness to people as insignificant. You should never belittle anything because you perceive it as trivial. Indeed, you should not consider presenting someone with a pen or some material of little value as irrelevant. The person will one day remember it and say: 'This man gave me this in so and so year.' All these will breed love among people, so you should not consider such as insignificant. This is why the Prophet ﷺ said: 'Do not consider any good deed as insignificant, even if it is to meet your brother with a cheerful face.' Even that! You should meet your brother with a cheerful face, that is, without a frown. However, we may be overwhelmed at times and unable to maintain a cheerful face for different reasons.

A person may be affected by some unseen matters which are unknown to people. Thus, he may be unable to always meet people with a cheerful face. Your responsibility is to endeavor to meet people with a cheerful and delightful face. This is part of good deeds and engenders love and friendliness. The Religion of Islam is a Religion of love, mutual respect and brotherhood as (Allah) - the most High - has said:

﴿وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ قُلُوبِكُمْ فَأَصْبَحْتُمْ بِنِعْمَتِهِ إِخْوَانًا﴾ (١٠٣)

“And remember Allah’s favor on you, for you were enemies one to another but He joined your heart together so that by His Grace, you became brethren (in Islamic faith).” (Al-Imran 3:103)

We beseech Allah to guide you and us to the loftiest of character and deeds, and none guides to the best but He. And we beseech Him to protect from us despicable character and deeds, and none can protect us from evil but He.

Hadeeth 893

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَبَلَ النَّبِيُّ ﷺ، الْحَسَنَ بْنَ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُمَا، فَقَالَ الْأَقْرَعُ بْنُ حَابِسٍ: إِنَّ لِي عَشْرَةَ مِنَ الْوَلَدِ مَا قَبَلْتُ مِنْهُمْ أَحَدًا. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمُ لَا يُرْحَمُ!». متفق عليه .

Abu Hurairah رضي الله عنه reported: The Prophet ﷺ kissed his grandson Hasan bin ‘Ali in the presence of Aqra’ bin Habis. Thereupon Aqra’ remarked: “I have ten children and I have never kissed any one of them.” The Messenger of Allah ﷺ cast a glance upon him and said, “He who does not show mercy to others, will not be shown mercy.” [Al-Bukhari and Muslim]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – mentioned this hadeeth with regards to hugging, kissing and similar things.

Amongst this is kissing young ones out of compassion, mercy, kindness and love. The Prophet ﷺ kissed Al-Hasan bin Ali bin Abi Talib - may Allah be pleased with him; Al-Hasan is the son of Fatimah bint Muhammad - may Allah be pleased with him - that is, the Prophet ﷺ is his maternal grandfather. The Prophet ﷺ loved Al-Hasan and Al-Hussein and would say: 'The two of them are the leaders of the youth of Paradise.'⁽¹⁾ However, Al-Hasan is nobler than Al-Hussein; thence, the Prophet ﷺ said to him: 'This my son is a leader and soon shall Allah make amend by him between two groups of Muslims.'

That is why Al-Hasan, the older and nobler son, became the caliph after the murder of Alee bin Talib – may Allah shower blessings on him – by a member of the *Khawarij* sect. However, when he observed that his contention for authority with Mu'awiyah will result in bloodshed and public disorder, he abdicated in favour of Mu'awiyah. This was to forestall tribulation and unite the nation. So, Allah used him to rectify the affair of the *Ummah*. Thus, he attained an important position by stepping down from something he had more right to.

On that day, he was with the Prophet ﷺ and so also was Al-Aqra bin Habis, one of the leaders of the *Tameem* tribe. The Prophet ﷺ kissed Al-Hasan and this crude man– Al-Aqra– was perplexed. So, he said: 'I have ten children and I have never kissed anyone amongst them.' The Prophet ﷺ said: 'Whoever is not compassionate will not receive compassion.' That is, Allah, Honored and Glorious is He, will not be kind to the one who is not kind to people, and this person will never earn compassion - we seek refuge with Allah.

This shows the permissibility of kissing small children out of

1 Reported by At-Tirmidhi in Book of Distinctions, Chapter on the Distinctions of Al-Hasan and Al-Hussein, no.3701 and Ibn Majah in the introduction, Chapter on the Virtue of Alee Ibn Ai Talib, no.115

compassion and mercy, be they your children, your grand children or children of non-relatives. This breeds compassion and grants you a heart which is compassionate to the young. The more a person is compassionate to the servants of Allah, the closer he is to the compassion of Allah. Indeed, Allah pardoned a prostitute when she showed compassion to a dog which was licking earth due to thirst. She stopped to fetch water with her leather sock for it to quench its thirst, so Allah pardoned her⁽¹⁾ for her kindness to the dog. So, if Allah places compassion for the weak ones in a person's heart, this is a sign that he will soon receive compassion by the leave of Allah - Honored and Glorious is He. We beseech Allah to be compassionate to you and us.

The Prophet ﷺ said: 'Whoever is not compassionate will not receive compassion.' This indicates that one should make his heart tender, affectionate and compassionate. This is contrary to what some foolish people do when a child enters upon him; if he is in the cafe, he would rebuke him and drive him away. This is an error. Here is the Prophet ﷺ, the best of people in character and the noblest in manner.

One day, while he was in a state of prostration in *Salat* leading the people, Al-Hasan bin Ali bin Abi Talib came and climbed him as children are wont to do. He ﷺ remained in that position and the companions were amazed. Then, he ﷺ said: 'My child climbed upon me,' that is, took me as a ride, 'and I loved that I did not rise until he had satisfied his desire.' This is out of compassion.

On another occasion, the Messenger took Umamah bint Zainab bint Rasul to the mosque and led the congregation while carrying her. Whenever he made *Sujud* he would place her on the ground and when he rose he would carry her.⁽²⁾ He did all these out of compassion and love for her. Otherwise, he could have handed her over to A'ishah or any of his wives. This is compassion. She may even cling to her grandfather and he wished to delight her.

1 Reported by Al-Bukhaari in Book of Ahadeeth of Prophets, Chapter on the Hadeeth of the Cave, no.1328 and Muslim in the Book of Salam, Chapter on the Virtue of One who Waters Animals, no.4163

2 Reported by Al-Bukhaari in Book of Salat, Chapter on if He Carries a Little Girl on His Shoulder in Salat, no.486 and Muslim in the Book of Mosques, Chapter on the permissibility of Carrying Small children in Salat, no.844

On another occasion, he was delivering a sermon to people and Al-Hasan and Al-Hussain were wearing two garments, perhaps new, which were quite long. They were walking and stumbling, so he ﷺ descended from the *Minbar* and put them in front of himself ﷺ and said: Allah has spoken the truth:

﴿ إِنَّمَا أَمْوَالُكُمْ وَأَوْلَادُكُمْ فِتْنَةٌ ﴾ (15)

“Your wealth and your children a only a trial.” (At-Taghabun: 15)

He said that he saw these two kids stumbling and his heart could not take it until he descended to carry them.

The important point is that we must return our hearts to a state of compassion to children and to all who are in need of compassion such as the orphans, the poor, the weak and so on. And we must fill our hearts with compassion so that Allah may be compassionate to us as we are also in need of compassion. Our compassion to the servants of Allah will be a cause of Allah being compassionate to us.

We beseech Allah to cover you and us with His compassion.

**Book6:visitingthesick,accompanying
the funeral procession, offering the
funeral prayer on the deceased, being
present during its burial and staying
at the grave after burial**

Hadeeth 894

عَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ بِعِيَادَةِ الْمَرِيضِ، وَاتِّبَاعِ الْجَنَازَةِ، وَتَشْمِيتِ الْعَاطِسِ، وَإِبْرَارِ

الْمُقْسِمِ، وَنَصْرِ الْمَظْلُومِ، وَإِجَابَةِ الدَّاعِي، وَإِفْشَاءِ السَّلَامِ.
مُتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib ؓ reported: Messenger of Allah ﷺ has ordered us to visit the sick, to follow the funeral (of a dead believer), respond to the sneezer (i.e., by saying to him: Yarhamuk-Allah after he says: Al-hamdu lillah), to help those who vow to fulfill it, to help the oppressed, to accept the invitation extended by the inviter; and to promote greetings (i.e., saying As-Salamu 'Alaikum). [Al-Bukhari and Muslim]

Commentary

Several beneficial chapters from the book, Riyaadus Saaliheen, have been earlier discussed, and they all deal with the living. Then in this chapter, the author – may Allah shower blessings on him – mentioned the ruling of visiting the sick and following the funeral procession.

Some scholars opine that visiting the sick is *Fard Kifaayah*, a communaal obligation. If no one performs it, it becomes an obligation on whoever is aware of the condition of the sick person to visit him. This is because the Prophet ﷺ made it (visiting the sick) one of the rights of a Muslim on his brother. It is not befitting that the Muslims should know that their brother is ill and none of them visits him. This will amount to estrangement and a serious breach of ties! The weightier opinion is that visiting the sick is a communal obligation.

It is common for relatives and friends to visit their sick ones, so the communal responsibility is thus discharged. However, if you know a sick outsider in the city, who is not well known and you know that no one has visited him, then it is obligatory for you to visit him. This is because doing this is one of the rights Muslims owe one another.

It is recommended for the visitor to ask the sick person about his condition saying: 'How are you? How do you observe *Salat*?' He should

also ask about his relationship with people; 'Do you have rights upon people? Do people have rights upon you?' If he says: 'Yes,' then say to him: 'You should write down that which is upon you' because the Prophet ﷺ said: 'It is not permissible for a Muslim who has something to will to pass two nights except he wills it, well written down'⁽¹⁾

You should not hide this issue from him, particularly if the illness is terminal. He may become disquieted and tired and you may not be opportuned to stay with him for long. He may become fed up with your presence as the condition of a sick person is not a good one and he may wish that you leave so that his family may return to attend to him. However, if you observe that the sick person is delighted with your presence and wishes that you stay long with him, then there is no problem with this. This may even be a factor that will aid his recovery because happiness is one of the factors which aid recovery from illness. Also, sorrow is one of the factors which prevents recovery from illness and worsens them.

For instance, if you visit a sick person and tell him: 'You are much better today than you were yesterday,' even if his health has deteriorated. You have said: 'You are much better today than you were yesterday' because he has increased in virtue; he would have observed the five daily Prayers, sought forgiveness (from Allah), recited *La ilaaha illa Allah* - None has the right to be worshipped except Allah, and also increased in reward for the illness. This makes him happy. You should not say to him: 'You are worse off today than you were yesterday,' even if that is true. If this does no harm to him, it will at least bring no benefit. Also, if this sick person loves stories, true and real stories, not fables, and this will delight him, then it is good. What is important is to make him happy.

Also, when you intend to take your leave and you seek permission saying: 'Should I take my leave?' This will please him because he may want you to stay, and thus deny you permission to leave.

Similarly, you should hasten to encourage him to do good deeds

1 Reported by Al-Bukhaari in Book of Wills, Chapter on Wills, no.3533, and Muslim in Book of the Will, Chapter on it, no.3705

and speak virtuous words during his illness. Say to him: ‘Sometimes, Allah decrees illness for a person and it turns out to be a source of good for him; he spends the time reciting the remembrance of Allah and reading the Qur’an.’ Perhaps he may hearken to it and you get the reward of the one who encouraged it.

Hadeeth 895

وعن أبي هريرة رضي الله عنه أن رسول الله ﷺ، قال: «حَقُّ
المُسلِمِ عَلَى المُسلِمِ خَمْسٌ: رَدُّ السَّلَامِ، وَعِيَادَةُ المَرِيضِ،
وَاتِّبَاعُ الجَنَائِزِ، وَإِجَابَةُ الدَّعْوَةِ، وَتَشْمِيتُ العَاطِسِ». متفقٌ
عليه .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Every Muslim has five rights over another Muslim (i.e., he has to perform five duties for another Muslim): to return the greetings, to visit the sick, to accompany funeral processions, to accept an invitation, to respond to the sneezer [i.e., to say: ‘Yarhamuk-Allah (may Allah bestow His Mercy on you),’ when the sneezer praises Allah].” [Al-Bukhari and Muslim]

Commentary

The author, An- Nawawi – may Allah shower blessings on him – mentioned the Book of Visiting and following the funeral procession in his book, Riyaadus Saaliheen. The key words are ‘*Iyadah*, *Ziyarah* and *Tashyee*’.

Ziyarah refers to you visiting your brother in religion who is hale and hearty at his home or other places.

‘*Iyadah* refers to visiting the sick. This word is used because a

person dislikes his brother being sick.

Tashyee' Al-Janazah refers to following funeral procession.

Thereafter, the author mentioned the hadeeth of Al-Bara bin Azib - may Allah be pleased with him. We have previously discussed most of it. The important reference here is his statement: 'Visiting the sick.' This is an order of the Prophet ﷺ which is a communal obligation; when some people perform it, others are absolved of the duty. When no one performs it, it becomes obligatory for whoever is aware (of the situation) to visit the sick one.

The sick person, who has the right to visitation, is the one who is unable to leave his house. As for a person with mild illness which does not prevent him from leaving his house and interacting with people, then he does not have to be visited. Nevertheless, you should ask about his condition once you know.

There are several etiquettes of visiting the sick, among which are:

1. One should intend to obey the command of the Prophet ﷺ because the Prophet ﷺ had ordered it.
2. One should intend to show kindness to his brother by his visitation. A sick person will experience great comfort and delight when visited by his brother.
3. One should use the opportunity to direct the sick person to that which will benefit him. He should advise him to seek repentance and forgiveness, and to settle his liabilities.
4. A sick person usually has difficulties with his purification, *Salat* and similar matters. If the visitor is a student of knowledge, then the sick person would benefit from him. He must necessarily inform the sick person of his obligations, such as purification and *Salat*, or the sick one may ask him.
5. The person should evaluate whether it is better for him to enlongate his visit or to shorten it. This is the correct opinion. Some scholars opine that it is necessary to make the visit brief in order not to burden the sick. However, the correct opinion is that one should

evaluate that which is more beneficial. If one sees that the sick person is enlivened, welcoming and happy and loves that one stays, then one should tarry a while as this makes the sick happy. If he observes that the sick longs for people to depart so that his family can come around to attend to him, he should leave quickly without further ado.

6. One should remind the sick person of the favors of Allah upon him. He had granted him good health, but man does not grasp the scope of Allah's favor. As the common saying goes: 'By the (occurrence) of the opposite does the difference becomes apparent.' So, you should praise Allah for the sound health and beseech Him to preserve that favor.

7. One should encourage the sick person to supplicate for the visitor. The supplication of the sick is closer to acceptance because Allah, the Mighty and Sublime, is with those who are heartbroken and hoping for Allah's mercy. A sick person is one of the weakest at heart, particularly if the illness is prolonged and severe. Therefore, we have strong hope that the supplication of this sick person will be accepted.

There are much more benefits than we have mentioned. Therefore, one must be keen to visit sick persons because of the abundant and tremendous reward attached to it.

Allah alone grants success.

Hadeeth 896

وَعَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَامَةِ: «يَا ابْنَ آدَمَ مَرِضْتُ فَلَمْ تُعْذِنِي! قَالَ: يَا رَبِّ! كَيْفَ أَعُودُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّ عَبْدِي فَلَانًا مَرِضَ فَلَمْ تُعْذِهِ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ؟ يَا ابْنَ آدَمَ! اسْتَطَعَمْتُكَ فَلَمْ تُطْعِمْنِي! قَالَ: يَا رَبِّ! كَيْفَ أَطْعِمُكَ

وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعَمَكَ عَبْدِي فَلَانَ
فَلَمْ تُطْعِمَهُ، أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟
يَا ابْنَ آدَمَ! اسْتَسْقَيْتُكَ فَلَمْ تَسْقِنِي! قَالَ: يَا رَبِّ! كَيْفَ أَسْقِيكَ
وَأَنْتَ رَبُّ الْعَالَمِينَ؟! قَالَ: اسْتَسْقَاكَ عَبْدِي فَلَانَ فَلَمْ تَسْقِهِ! أَمَا
عَلِمْتَ أَنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي؟». رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Verily, Allah, the Exalted, and Glorious will say on the Day of Resurrection: 'O son of Adam, I was ill but you did not visit Me.' He would say: 'O my Rubb , how could I visit you and You are the Rubb of the worlds?' Thereupon He would say: 'Did you not know that such and such a slave of Mine was ill but you did not visit him? Did you not realize that if you had visited him (you would have known that I was aware of your visit to him, for which I would reward you) you would have found Me with him? O son of Adam, I asked food from you but you did not feed Me.' He would submit: 'My Rubb , how could I feed You and You are the Rubb of the worlds?' He would say: 'Did you not know that such and such a slave of Mine asked you for food but you did not feed him? Did you not realize that if you had fed him, you would certainly have found (its reward) with Me? O son of Adam, I asked water from you but you did not give it to Me.' He would say: 'My Rubb , how could I give You (water) and You are the Rubb of the worlds?' Thereupon He would say: 'Such and such a slave of Mine asked you for water to drink but you did not give it to him. Did you not realize that if you had given him to drink you would have found (its reward) with Me?' " [Muslim]

Commentary

An- Nawawi – may Allah shower blessings on him – mentioned this hadeeth under the Chapter on Visiting the sick and following the

funeral procession in his book, Riyaadus Saaliheen. Aboo Hurayrah - may Allah be pleased with him - narrated that the Prophet ﷺ said: 'Allah the most High would say on the day of judgment: O son of Adam, I was ill but you did not visit Me' He (the man) would say: 'How could I have visited you when you are the Lord of the world,' that is, when You have no need of my visit to You. He (Allah) would reply: 'Did you not know that My servant so and so was ill but you did not visit him. Did you not know that had you visited him you would have found Me with him?'

The statement of Allah- Exalted is He: 'I was ill but you did not visit Me' in this hadeeth does not present any problem.

This is because it is impossible for Allah, the most High, to be ill. Illness is an attribute of defect and Allah, the The Mighty and Sublime, is free of any defect. Allah, Blessed and Exalted is He - said:

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ﴾

"Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!" (As-Saffat: 180)

Rather, the intent is the illness of one of His righteous servants, and the friends of Allah, Glorified and Exalted, are His select. Hence, Allah stated in a divine hadeeth that: "Whosoever picks up enmity with any of My friends, then I have declared war upon him."⁽¹⁾ That is, whoever is hostile to the friends of Allah has thus picked a fight with Allah. Although he is not fighting Allah, in his thinking, but against His intimate friends.

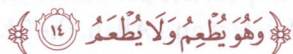
Similarly, when a righteous servant of Allah is ill, then Allah - the Mighty and Sublime, will be with him. This is why He said: 'Had you visited him, you would have found Me with Him,' and did not say: 'you would have found the reward of that with Me' as He said concerning food and drink. Rather, He said: 'you would have found Me with him.' This is an evidence of the closeness of a sick person to Allah, Honored and Glorious. This is why scholars have said: 'There is

1 Reported by Al- Bukhari in Book of Heart Softeners, Chapter on Humility, no.6021

a high possibility that the supplication of a sick person, for or against another person, will be answered.

This shows the virtue of visiting the sick, and that Allah, Glorified and Honored is He, is close to a sick person and to the one visiting him because of the statement: ‘you would have found Me with him.’ The etiquettes of visiting the sick and what the visitor should say to him have been explained earlier.

‘O son of Adam, I asked you for food but you did not feed Me,’ that is, I requested food from you but you did not oblige. It is known that Allah - the most High, does not seek food for Himself because of Allah’s statement - Blessed and Exalted is He:



“And it is He who feeds and is not fed.”(Al-Anam: 14)

He is independent of anything, so He does not require food or drink. However, a person was informed that one of the servants of Allah was hungry but he did not feed him. Allah said: ‘Had you fed him, you would have found that with Me,’ that is, you would have found the attached recompense safe with Me. The reward of a good deed starts from ten folds to seven hundred and several multiples thereafter. In this (hadeeth) is evidence for the kindness of feeding the hungry, and that when a person feeds a hungry person, he finds it (reward) with Allah.

‘O son of Adam I asked you for a drink but you did not oblige Me.’ He would say: ‘How could I have given You a drink when You are the Lord of the World,’ that is, You are not in need of food or drink. He (Allah) would say: ‘Did you not know that My servant so and so asked you for a drink but you did not give him a drink. Had you given him a drink, you would have found (the reward of) that with Me.’ In this hadeeth is evidence of giving a drink to one who asks for it and that you would find that reserved for you with Allah. The reward for a good deed starts from ten folds to seven hundred and several multiples thereafter.

The important point in this hadeeth is: 'I was ill but you did not visit Me.' It is evidence for the virtue of visiting the sick.

Allah alone grants success.

Hadeeth 897

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُودُوا الْمَرِيضَ، وَأَطْعِمُوا الْجَائِعَ، وَفُكُّوا الْعَانِي». رَوَاهُ الْبُخَارِيُّ.

Abu Musa ؓ reported: The Messenger of Allah ﷺ said, "Visit the sick, feed the hungry, and (arrange for the) release of the captive." [Al-Bukhari]

Hadeeth 898

وَعَنْ ثَوْبَانَ، رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ، قَالَ: «إِنَّ الْمُسْلِمَ إِذَا عَادَ أَخَاهُ الْمُسْلِمَ لَمْ يَزَلْ فِي خُرْفَةِ الْجَنَّةِ حَتَّى يَرْجِعَ». رَوَاهُ مُسْلِمٌ.

Thauban ؓ reported: The Prophet ﷺ said, "He who visits his brother in Faith, will remain engaged in picking the fresh fruits from the garden of Jannah till he returns." [Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned the Chapter on visiting the sick and following the funeral procession in his book, Riyaadus Saaliheen. One of such is that hadeeth of Aboo Musa Al-Ashari - may Allah be pleased with him – who narrated

that the Prophet ﷺ said: 'Emancipate the slaves, feed the hungry and visit the sick.'

The Prophet ﷺ commanded these three things:

Firstly: 'Visit the sick.' We have mentioned earlier that this is a communal obligation on the Muslims to visit the sick ones amongst them. If no one performs this duty, it becomes compulsory for whoever is aware of the sick to visit him because that is one of the rights of a Muslim on his brothers.

Secondly: 'Feed the hungry.' When we find a hungry person, it becomes required of us all (as community) to feed him. This act is a communal obligation. If enough people do it, the obligation is removed from the rest of people. If no one does it, it becomes obligatory for the one who is aware of his condition to feed him. Ditto for clothing a person without cloth; it is a communal obligation.

Thirdly: 'Emancipate the slaves.' You should emancipate Muslim slaves from a disbeliever. When a disbeliever abducts a Muslim, it is mandatory for us to break the bondage. Also, if he (the Muslim) is captured during a battle between the disbelievers and the Muslims, it becomes binding on us to liberate him from the captivity. This responsibility is a communal obligation.

Then he mentioned the hadeeth of Thauban in which the Prophet ﷺ said: 'When a Muslim visits his ailing Muslim brother,' that is, during his illness, 'he remains in the *Khurfah* of Paradise.' He was asked: 'What is the *Khurfah* of Paradise?' He replied: 'Its gardens,' that is, he is engaged in picking its fruits as long as he remains seated with the sick.

We have previously mentioned that visiting the sick varies depending on condition (of the sick) and the personalities (of the visitors) – if a family takes care of him, he can stay for as long as necessary.

This hadeeth shows the virtues of visiting the sick. Whoever wishes to eat from the fruits of Paradise, then this is one of the ways to that.

Allah alone grants success.

Hadeeth 899

وَعَنْ عَلِيٍّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «مَا مِنْ مُسْلِمٍ يَعُودُ مُسْلِمًا غُدُوَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُمْسِيَ، وَإِنْ عَادَهُ عَشِيَّةً إِلَّا صَلَّى عَلَيْهِ سَبْعُونَ أَلْفَ مَلَكٍ حَتَّى يُصْبِحَ، وَكَانَ لَهُ خَرِيفٌ فِي الْجَنَّةِ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

‘Ali bin Abu Talib ؓ reported: I heard the Messenger of Allah ﷺ saying, “When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him till dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Jannah.” [At-Tirmidhi]

Hadeeth 900

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ ﷺ، فَمَرِضَ، فَاتَّاهُ النَّبِيُّ ﷺ يَعُودُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ: «أَسْلِمَ» فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ؟ فَقَالَ: أَطْعَ أَبَا الْقَاسِمِ، فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ ﷺ وَهُوَ يَقُولُ: «الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ». رَوَاهُ الْبُخَارِيُّ .

Anas ؓ reported: A young Jewish boy who was in the service of the Prophet ﷺ fell ill. The Prophet ﷺ went to visit him. He sat down by his head and said to him, “Embrace Islam.” The little boy looked at his father who was sitting beside him. He said: “Obey

Abul-Qasim (i.e., the Messenger of Allah ﷺ).” So he embraced Islam and the Prophet ﷺ stepped out saying, “Praise be to Allah Who has saved him from Hell-fire.” [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – mentioned the hadeeth of Alee bin Abi Talib - may Allah be pleased with him- under the Chapter on visiting the sick in his book, Riyaadus Saaliheen. He reported that he heard the Messenger of Allah ﷺ say: ‘When a Muslim visits a sick Muslim at dawn, seventy thousand angels keep on praying for him until dusk. If he visits him in the evening, seventy thousand angels keep on praying for him till the morning; and he will have (his share of) reaped fruits in Paradise.’

This hadeeth is supported by the preceding hadeeth that whoever visits his sick Muslim brother will remain engaged in picking fresh fruits from the gardens of Paradise. The act of angels seeking forgiveness for him may be disputed. Although the Bounty of Allah is extensive, but one of the principles scholars use to detect weak hadeeth is that it mentions enormous reward for very small deeds.⁽¹⁾

However, we say that visiting the sick is established in Sharee'ah. Hence, to mention a virtue of an act, particularly when it (the hadeeth) is not very weak, helps to arouse interest in performing the encouraged action. It also encourages people to strive and hope for its reward. If this hadeeth is established from the Prophet ﷺ, the person will get the reward; otherwise, it does no more than to generate interest in the good deed. Anyway, the hadeeth demonstrates the virtue of visiting the sick, and the reward of doing so in the morning and in the evening.

As for the hadeeth of Anas bin Malik - may Allah be pleased with him, he reported that a young Jewish boy who was in the service of the Prophet ﷺ fell ill. The Prophet ﷺ went to visit him. He sat down by his head and said to him: ‘Embrace Islam.’ The little boy looked at his

1 Shaykh Uthaymeen – may Allah shower blessings on him - suggests here that the hadeeth is not authentic.

father as though consulting him. His father, though a Jew, said to him: 'Obey Abool Qasim (i.e. the Messenger of Allah).' This is because the Jews knew that he ﷺ was a true Prophet. He said to his son: 'Obey Abool Qasim,' so the boy embraced Islam. The Prophet ﷺ came out saying: 'Praise be to Allah Who has saved him from Hell-fire.'

There are a number of benefits in this hadeeth:

1. The permissibility of employing a Jewish servant; that is, one makes him a servant in one's place. This is provided that one is secured from his plots because the Jews are known for plots, subversions and betrayal. They can barely uphold an agreement or fulfill a trust. However, if one trusts him, then there is no problem in having him as a servant.

2. The permissibility of visiting a sick Jew. This is because the Prophet ﷺ visited this boy. However, it is possible that the visit of the Prophet ﷺ to him was because he used to serve the Prophet ﷺ and so, he reciprocated the gesture. Based on this, the judgment would not include every Jew.

It is also possible that the Prophet ﷺ visited him in order to present Islam to him. Hence, the visit to a sick Jew or other disbelievers is worthy if one intends to present Islam to them, that Allah may save them from Hell-fire. The Prophet ﷺ has said: 'That Allah should guide a single man by you, is better for you than red camels.'⁽¹⁾

That is, that Allah guides a single man away from disbelief through you is better than a gift of red camels, which is the most exquisite and most expensive breed of camels to the Arabs.

3. It is necessary for one who visits the sick to guide him to the truth and encourage him towards it if he knows a deficiency in the sick. For example, he says to him: 'O so and so, seek Allah's forgiveness and turn to Him in repentance.' He should present him with things that will benefit him. He should not stay with him only to narrate tales of

1 Reported by Al-Bukhaari in Book of Jumu'ah, Chapter on One who Says in the Khutbah after Praising (Allah): and thereafter, no.871, and Muslim in Book of Virtues of The Companions of the Prophet, Chapter on the Virtues of Alee bin Abee Talib, no.4423

old or discuss current affairs without benefiting him in his religion. The most precious gift to the sick is to benefit him in his religion, and there can be other times for narratives and story telling. Rather, you should use the opportunity to ask him to seek forgiveness from Allah and turn to Him in repentance. You should advise him to fulfill his liabilities to others and remedy any deficiency in his obligations.

4. A father may desire good for his son while he does not perform it. This Jew told his son to obey Abool Qasim and accept Islam while he had not accepted Islam. So a father may love some good for his son while he does not benefit from it. We seek refuge in Allah (from this sort of situation).

5. There is evidence in this that the Prophet ﷺ is true. The evidence for this is the statement of the Jew to his son: 'Obey Abool Qasim.' Indeed, an enemy attested to this fact. It is known that the Jews and Christians recognize (the Prophethood of) the Prophet ﷺ as they recognize their own sons. Allah the most High said:

﴿الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ، كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ﴾ (146)

"Those to whom We gave the scripture (Jews and Christians) recognize him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognize the sons" (Al-Baqarah: 146)

So, they recognized him as they recognized their sons, because Allah – the most High - said:

﴿الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾ (157)

"(He) whom they find written with them in the Taurat (Torah) (Deut, xvii, 15) and the Injeel (Gospel) (John xiv, 16)." (Al-Araf: 157)

That is, well known by his specific name ﷺ.

﴿الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ يَأْمُرُهُمْ بِالْمَعْرُوفِ وَيَنْهَاهُمْ عَنِ الْمُنْكَرِ وَيُحِلُّ لَهُمُ الطَّيِّبَاتِ وَيُحَرِّمُ عَلَيْهِمُ

﴿الْخَبِيثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ وَالْأَغْلَالَ الَّتِي كَانَتْ عَلَيْهِمْ﴾ (١٥٧)

“(He whom they find written with them in the Taurat (Torah) (Deut,xvii, 15) and Injeel (Gospel)(John xiv,16) he commands them for Al-Ma`ruf (that is, Islamic Monotheism and all that Islam has ordained): and forbids them from Al-Munkar (that is, disbelief, polytheism of all kinds, and all that Islam has forbidden): he allows than as lawful At-Tayyibat (that is, all good and lawful): and prohibits them as unlawful Al-Khaba'ith (that is, all evil and unlawful as regards things, deeds, beliefs, persons, food and so on) he release them from their heavy burdens (of Allah's covenant) and from fetters (bindings) that were upon them.” (Al-Araf: 157)

They know all of these but jealousy and arrogance – refuge is with Allah- prevented them from believing him.

﴿وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُم مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ﴾ (١٠٩)

“Many of the people of the Scripture (Jews and Christians) wish that they could turn you away as disbeliever after you have believed, out of envy from their own selves even after the truth (that Muhammad ﷺ is Allah's Messenger) has become manifest to them.” (Al-Baqarah: 109)

Therefore, you may visit a sick disbeliever if you envision some good stemming from it; perhaps, he may accept Islam if you present it to him.

We must not abandon the many non-Muslims working for us. We should not treat them like animals working for us without we guiding them to the truth. They have a right that we invite them to Islam, explaining the truth to them and arousing their interest in Islam until they accept it. With the huge population of Christians, Buddhists and others around us, we only find one person in a blue moon accepting Islam. This shows the weakness in our call to Islam, and that we have

not made enough effort to invite them to Islam. This no doubt is a deficiency from us.

Otherwise, you find workers begging for menial jobs with no sense of arrogance at present. If we would invite them in a gentle manner and arouse their interest in it, we would achieve much success and several persons would be guided through us. However, we are negligent in calling to the truth and we need to seize this opportunity.

Allah alone grants success.

Chapter 145: supplication for the sick

Hadeeth 901

عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا، أَنَّ النَّبِيَّ ﷺ، كَانَ إِذَا اشْتَكَى
الْإِنْسَانُ الشَّيْءَ مِنْهُ، أَوْ كَانَتْ بِهِ قَرْحَةٌ أَوْ جُرْحٌ، قَالَ النَّبِيُّ ﷺ
بِأُصْبُعِهِ هَكَذَا، وَوَضَعَ سُفْيَانُ بْنُ عُيَيْنَةَ الرَّائِي سَبَّابَتَهُ بِالْأَرْضِ
ثُمَّ رَفَعَهَا وَقَالَ: «بِسْمِ اللَّهِ، تُرْبَةُ أَرْضِنَا، بِرِيقَةِ بَعْضِنَا، يُشْفَى
بِهِ سَقِيمُنَا، بِإِذْنِ رَبِّنَا». متفقٌ عليه .

Aishah ؓ reported: When a person complained to the Prophet ﷺ about an ailment or suffered from a sore or a wound, the Prophet ﷺ would touch the ground with his forefinger and then raise it (Sufyan bin 'Uyainah, the narrator, demonstrated this with his forefinger) and would recite: ' Bismil-lahi, turbatu ardina, biriqati ba'dina, yushfa bihi saqimuna, bi 'idhni Rabbina ' (With the Name of Allah, the dust of our ground mixed with the saliva of some of us would cure our patient with the permission of our Rubb .' [Al-Bukhari and Muslim]

Hadeeth 902

وَعَنْهَا أَنَّ النَّبِيَّ ﷺ، كَانَ يَعُودُ بَعْضَ أَهْلِهِ يَمْسَحُ بِيَدِهِ الْيُمْنَى وَيَقُولُ: «اللَّهُمَّ رَبَّ النَّاسِ، أَذْهِبِ الْبَاسَ، وَاشْفِ، أَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاؤُكَ، شِفَاءً لَا يُغَادِرُ سَقَمًا». متفقٌ عَلَيْهِ.

‘Aishah ؓ reported: When the Prophet ﷺ visited any ailing member of his family, he would touch the sick person with his right hand and would supplicate: “Allahumma Rabban-nasi, adhhibil-ba’sa, washfi, Antash-Shafi, la shifa’ illa shifa’uka, shifaan la yughadiru saqaman [O Allah! the Rubb of mankind! Remove this disease and cure (him or her)! You are the Great Curer. There is no cure but through You, which leaves behind no disease].” [Al-Bukhari and Muslim]

Commentary

Since the author, An-Nawawee – may Allah shower blessings on him –, had cited evidences for the virtues of visiting the sick in his book, he decided to mention what to say and do for the sick. So, he mentioned two hadeeths, both from A’ishah - may Allah be pleased with her.

The first: When the sick person has a wound, sore or something similar, the Prophet ﷺ would moisten his finger and touch the ground with it. He would pick up some dust with it and wipe the wound with it saying: *‘Turbatu ardina, bi reeqati ba’dina, yushfa bihi Saqemuna, bi’idhni rabbina* - The dust of our earth, which has intermingled with the saliva of one of us would cure our patient with the permission of our Lord.’

This is evidence that one may treat a wound in this manner. The reason for this is that the dust (of the earth) is a purifier as mentioned by the Prophet ﷺ: *‘The dust (of the earth) has been made*

a purifier for us.¹

Also the saliva of a believer is pure. So, two pure things combine along with the power of reliance on Allah, Honored and Glorious and trust in Him, thereby the sick is cured. However, there are two necessary conditions:

1. Strong conviction in this treatment; that Allah Glorious and Exalted will cure the sick through this invocation.

2. The patient must consent to it with faith that it will be beneficial.

However, if it is done by way of trial, then it will not be of benefit because one must necessarily be convinced that what the Prophet ﷺ did is true. It is also necessary for the patient to agree to it, believing that it will be beneficial. Otherwise, there is no benefit because those in whose heart is a disease are not increased by the signs (of Allah) except in filth along with their filth. We seek protection with Allah.

The second: Whenever he visited any ailing member of his household, he would say: *'Allahumma Rabban-Nass, adhhib Al-bass, washfi anta As-Shafi, la shifa'a illa shifa'uka, shiafa'an la yughadir suqman* - O Allah, Lord of Mankind, remove this disease and cure (him or her). You are the Great Curer. There is no cure but through You, which leaves behind no disease.' He would touch the sick person with his right hand while reciting this supplication on him.

'O Allah, Lord of Mankind,' he entreats Allah, Honored and Glorious with His All-encompassing Lordship. He is the Lord, The Mighty and Sublime, the Creator, the King, the One Who directs all affairs. So, you (the sick) say: 'Allah Honored and Glorious, created me hale and hearty, then He decreed that I fall sick. The One Who decreed illness upon me after I had been hale and hearty is (surely) able to heal me.' This is because He is the Lord of mankind and He does what He wills, Honored and Glorious is He.

'Remove this disease,' that is, the illness that has befallen this person.

'and cure him' which means a removal of illness and recovery of

1 Reported by Muslim in Book of Mosques ..., a Chapter therefrom, no.811

the sick person. So, he said: '*ishfi*' and not '*ashfi*' because the latter means '*ahlik – destroy (him)*' while the former means to recover from illness. This is why it is commonly said: '*Allahumma ishfi fulanan wa la tashfihi* – O Allah, heal so and so and do not destroy him.' These two words are taken by the generality of people to be the same but there is great difference between them. '*Ishfihi*' means free him from ailment while '*ashfihi*' means destroy him.

As-Shaafi, The Great Curer is Allah, Honored and Glorious, because He is the One Who heals the sick. Any prepared medication or recited invocation is only but a means, which may be beneficial or not. Allah, Honored and Glorious, is the One Who makes the means effective.

Therefore, two persons may be struck by the same ailment and undergo same treatment, but one dies and the other recovers. This is because all matters are in the Hands of Allah, Honored and Glorious and He. He is the Great Curer, and whatever is prepared of medicine or recited of incantation is only but a means. And we are commanded to use these means as the Prophet ﷺ said: '**Seek cure but do not seek cure in what is unlawful.**'⁽¹⁾ He also said: '**Allah has not sent down a disease without sending down its cure.**'⁽²⁾

'**There is no cure but through You.**' The Messenger of Allah ﷺ has spoken the truth; there is no cure except through Allah. The cure of creatures is only but a means, the Curer is Allah. It is not the doctor nor is it the medicine which cures, the doctor and the medicine are both means, the Curer is Allah.

'**(Bewtow) a cure which leaves behind no illness,**' that is, a perfect healing which would not leave any form of ailment. A person visiting the sick should touch his body with his right hand and utter this supplication.

Allah alone grants success.

1 Reported by Aboo Dawood in Book of Medicine, Chapter on Disliked Medicines..., no.3874

2 Reported by Ahmad in Al-Musnad (1/50) and Ibn Majah in Book of Medicine, Chapter on Allah Has not Sent down a Disease without Sending down its Healing..., no.3438

Hadeeth 904

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَادَنِي رَسُولُ اللَّهِ ﷺ، فَقَالَ: «اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا، اللَّهُمَّ اشْفِ سَعْدًا». رَوَاهُ مُسْلِمٌ.

Sa'd bin Abu Waqqas ؓ reported: The Messenger of Allah ﷺ visited me during my illness and supplicated, "O Allah! Cure Sa'd. O Allah! Cure Sa'd. O Allah! Cure Sa'd." [Muslim]

Hadeeth 905

وَعَنْ أَبِي عَبْدِ اللَّهِ عَثْمَانَ بْنِ أَبِي الْعَاصِ، رَضِيَ اللَّهُ عَنْهُ، أَنَّهُ شَكَاَ إِلَى رَسُولِ اللَّهِ ﷺ، وَجَعًا يَجِدُهُ فِي جَسَدِهِ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «ضَعْ يَدَكَ عَلَى الَّذِي تَأْلَمُ مِنْ جَسَدِكَ وَقُلْ: بِسْمِ اللَّهِ - ثَلَاثًا - وَقُلْ سَبْعَ مَرَّاتٍ: أَعُوذُ بِعِزَّةِ اللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وَأُحَازِرُ». رَوَاهُ مُسْلِمٌ.

Abu 'Abdullah bin Abul-'As ؓ reported: I complained to the Messenger of Allah ﷺ about a pain I had in my body. The Messenger of Allah ﷺ said, "Place your hand where you feel pain and say: 'Bismillah (With the Name of Allah)' three times; and then repeat seven times: 'A'udhu bi'izzatillahi wa qudratihi min sharri ma ajidu wa 'uhadhiru (I seek refuge with Allah and with His Power from the evil that afflicts me and that which I apprehend).'" [Muslim]

Hadeeth 906

وَعَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ، قَالَ: «مَنْ عَادَ مَرِيضًا لَمْ يَحْضُرْهُ أَجَلُهُ، فَقَالَ عِنْدَهُ سَبْعَ مَرَّاتٍ: أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ: إِلَّا عَافَاهُ اللَّهُ مِنْ ذَلِكَ الْمَرَضِ». رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَقَالَ الْحَاكِمُ: حَدِيثٌ صَحِيحٌ عَلَى شَرْطِ الْبُخَارِيِّ.

Ibn 'Abbas ؓ reported: The Prophet ﷺ said, "He who visits a sick person who is not on the point of death and supplicates seven times: As'alullahal-'Azima Rabbal-'Arshil-'Azimi, an yashfiyaka (I beseech Allah the Great, the Rubb of the Great Throne, to heal you), Allah will certainly heal him from that sickness." [Abu Dawud and At-Tirmidhi]

These hadeeths, mentioned by An-Nawawee – may Allah shower blessings on him – in his Book Riyaadus Saaliheen, are related to what to say when one visits a sick person.

The hadeeth of Sa'd bin Abee Waqqas - may Allah be pleased with him - that the Prophet ﷺ visited him while he was bedridden and said: 'O Allah heal Sa'd, O Allah heal Sa'd, O Allah heal Sa'd,' three times.

There is evidence in this hadeeth that it is Sunnah to visit a sick Muslim. Similarly, it shows the kind character of the Prophet ﷺ and his relationship with his companions; he would visit the sick amongst them and supplicate for them.

In addition, it shows the virtue of supplicating with this invocation: 'O Allah heal so and so,' mentioning the name of the person thrice. This is one of the means of cure for the sick.

Also, it demonstrates that one may repeat the supplication. Whenever the Messenger of Allah ﷺ supplicated, he would repeat it three times. Whenever he offers greeting and the other party could

not hear, he would repeat it thrice. The act of repeating supplications thrice is established in the Sharee'ah as he ﷺ would do during *Salat*; he would say: '*Rabbighfirli, Rabbighfirli, Rabbighfirli* – O my Lord forgive me, O my Lord forgive me, O my Lord forgive me,' repeating it. This is also established for the supplication for the sick.

Then he mentioned the hadeeth of Uthman bin Abee Al-'Aas - may Allah be pleased with him- when he complained to the Prophet ﷺ about a pain he had in his body. So, the Prophet ﷺ instructed him to recite this supplication: '*Bismillaah* – (With the name of Allah) three times. He should put his hand where he feels the pain and say: *A'udhu bi 'Izzatillaahi wa Qudratihi min sharri maa ajidu wa uhaadhir* - I seek refuge in the Honored of Allah and His Might from what I feel and what I apprehend.' He would repeat it seven times. This is also one of the means of cure.

When a person experiences any pain, he should put his hand on the spot and say: 'With the name of Allah (three times), I seek refuge in the Honored of Allah and His Might from what I feel and what I apprehend,' saying it seven times. When he says this with certainty and believing that he will benefit from it, the pain will definitely abate by the leave of Allah. This is more effective than perceptible drugs such as tablets, syrups and injection. In the case of the former, you are seeking refuge from the One Who owns the Dominion of the Heavens and the Earth, the One Who has sent down the illness and the One Who is capable of removing it.

Also, the hadeeth of Ibn Abbas - may Allah be pleased with him and his father- that when a person visits a sick person who is not on the point of death, and he supplicates: *As-alullaaha Al-'Azeem Rabba al-'Arsh il-'Azeem and Yashfiyak* - I ask Allah the Most Great, Lord of the Great Throne, to heal you.' Allah will heal him of that ailment.' This is when he is not on the verge of death. However, if he is on the verge of death, then neither medicine nor supplication can benefit him because Allah - the most High said:

﴿وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾

“And every nation has its appointed term; when their term is reached, neither can they delay it nor advance it an hour (or a moment).” (Al-Araf: 34)

Allah alone grants success.

Hadeeth 907

وَعَنْهُ أَنَّ النَّبِيَّ ﷺ، دَخَلَ عَلَى أَعْرَابِيٍّ يَعْوِذُهُ، وَكَانَ إِذَا دَخَلَ عَلَى مَنْ يَعْوِذُهُ قَالَ: «لَا بَأْسَ، طَهُورٌ إِنْ شَاءَ اللَّهُ». رَوَاهُ الْبُخَارِيُّ .

Ibn ‘Abbas ؓ reported: The Prophet ﷺ visited a bedouin who was sick. Whenever he visited an ailing person, he would say, “La ba’sa, tahurun in sha’ Allah [No harm, (it will be a) purification (from sins), if Allah wills].” [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – mentioned another supplication for the sick in his book, Riyaadus Saaliheen. Ibn Abbas - may Allah be pleased with him and his father- narrated that the Prophet ﷺ visited a Bedouin Arab who was sick. Whenever he visits a sick person, he would say: ‘No harm, (it will be a) purification (from sins) if Allah wills.’

‘No harm,’ that is, no difficulty or hurt.

‘Purification,’ that is, this (illness) will be a form of purification from sins if Allah wills. The Prophet ﷺ said: ‘If Allah wills’ because the statement: ‘*La basa Tahurun Insha Allah* – (No harm, (it will be a) purification (from sins) if Allah wills),’ is an information and not a supplication. One would employ imperative structure for supplications without adding: ‘If You will.’ Hence, the Prophet ﷺ prohibited a man

from saying: ‘*Allahumma ighfirli in shitta, Allahumma irhamni in shitta* – O Allah! Forgive me if You wish. O Allah! Have mercy upon me if You wish.’⁽¹⁾

One should not say this for Allah is not deceptive; He will forgive you and have mercy on you if He wishes, and He will not forgive you nor have mercy on you if He wishes. ‘If you will,’ should only be said to a deceptive fellow or someone who considers his giving out as huge. Allah, The Mighty and Sublime, does not consider giving anything as substantial. Therefore, when you ask Allah, you should not say: ‘If You will.’

As for his statement: ‘No harm, (it will be a) purification (from sins) if Allah wills,’ he has used ‘if Allah wills’ because it is an information and a statement of optimism. So he said: ‘No harm,’ which negates any form of harm, then he added: ‘if Allah wills,’ because all matters are subjected to the Will of Allah, Honored and Glorious.

It is evidenced from this hadeeth that whoever visits a sick person should say when he enters upon him: ‘*La basa Tahurun Insha Allah* - No harm, (it will be a) purification (from sins) if Allah wills.’

Hadeeth 908

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ جِبْرِيلَ أَتَى
النَّبِيَّ ﷺ، فَقَالَ: يَا مُحَمَّدُ! اَشْتَكَيْتَ؟ قَالَ: «نَعَمْ» قَالَ: بِسْمِ
اللَّهِ أَزْقِيكَ، مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ، مِنْ شَرِّ كُلِّ نَفْسٍ أَوْ عَيْنٍ
حَاسِدٍ، اللَّهُ يَشْفِيكَ، بِسْمِ اللَّهِ أَزْقِيكَ. رَوَاهُ مُسْلِمٌ .

Abu Sa‘id Al-Khudri ؓ reported: Jibril (Gabriel) came to the Prophet ﷺ and said: “O Muhammad (ﷺ)! Do you feel sick?” He

1 Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Chapter on What to Say to the Sick and What he Should Respond with..., no. 3430

said, “Yes.” Jibril supplicated thus (i.e., he performed Ruqyah):
“ Bismillahi arqika, min kulli shay’in yu’dhika, min sharri kulli nafsini aw ‘ayni hasidi, Allahu yashfika, bismillahi arqika . [With the Name of Allah. I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief and from the evil of the eyes of an envier. Allah will cure you; and with the Name of Allah, I recite over you].” [Muslim]

Commentary

The author- may Allah shower blessings on him- mentioned the hadeeth of Aboo Sa’eed Al-Khudri - may Allah be pleased with him - that Jibril came to the Prophet ﷺ and said: ‘Do you feel sick?’ that is, are you ill? He ﷺ said: ‘Yes.’ Then Jibril supplicated thus: *‘Bismillahi arqika min kulli shay’in yu’dhika min sharri kulli nafsini au ainini hasidi, Allahu yashfika, Bismillahi arqika.* (With the Name of Allah, I recite over you (to cleanse you) from all that troubles you, and from every harmful mischief of every soul and from the evil of the eyes of the envier. Allah will cure you; and with the Name of Allah I recite over you.’

This is a supplication from Jibril, the noblest of messengers, to the Prophet ﷺ, the noblest of messengers. Jibril is the noblest messenger among the angels while Muhammad ﷺ is the noblest messenger among mankind.

He said to him: ‘Do you feel sick?’ and he replied: ‘Yes.’ This is evidence that there is no harm for a sick person to tell people that he is sick when asked. This is not considered as lamentation, which entails one complaining about the Creator to the creature. For example, one said: ‘Allah has afflicted me with so and so,’ complaining about the Lord (Allah) to His creatures. This is not permissible. This is why Ya’qoob said:

﴿ قَالَ إِنَّمَا أَشْكُوا بَنِي وَحُزْنِي إِلَى اللَّهِ ﴾

“I only complain of my grief and sorrow to Allah.” (Yusuf: 86)

However, if the sick person mentions his illness by way of information not complaint, then there is no harm in that. Hence, some common people would say: ‘(It is) information not a complaint.’ This is a good thing.

Also, the hadeeth contains evidence that we should recite this supplication for the sick person.

‘With the Name of Allah, I recite over you (to cleanse you),’ that is, I recite this for you.

‘...from all that troubles you,’ that is, disease, sorrow, fever, distress and so on.

‘...from every harmful mischief of every soul,’ that is, humans or Jinns or any other being.

‘...from the evil of the eyes of an envier,’ which common folks refer to as evil eye. This is because an envier, refuge is with Allah, loathes that Allah should bless His servants; his soul is filthy and evil. This filthy evil may sometimes cause harm to the object of his envy. This is why Allah the most High said:

“And from evil of the envier when he envies.”⁽¹⁾

The envied may be harmed due to this; hence, he said: ‘from the evil of the eyes of an envier; Allah will cure you’ that is, grant you recovery and remove the ailment.

‘With the Name of Allah, I recite over you,’ so he commenced with ‘*Bismillah*’ and also concluded with it. When one utilizes supplications found in the Sunnah, then this is praiseworthy, and doing this is the best.

However, if a person does not know this supplication, he may supplicate with whatever is appropriate (such as): ‘May Allah heal you, May Allah grant you health, I beseech Allah to grant you healing, I ask Allah to grant you health,’ and similar statements.

Likewise, this hadeeth shows that the Prophet ﷺ, just like every other human being, may fall sick.

¹ Qur’an 113 verse 5

Another benefit is that supplicating for the sick does not negate the perfection of one's reliance on Allah. This is different from the one who requests people to recite invocations for him, which indicates a defect in his reliance on Allah. This is because he is beseeching the creatures and relying on them. However, if a person visits him and supplicates for him, and he does not prevent the person, then there is no problem with this. This is not regarded as deficiency in reliance on Allah. Thus, the Prophet ﷺ recited supplication for people and others recited same for him. This does not negate perfect reliance on Allah once it is without request.

Allah alone grants success.

Hadeeth 909

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ، رَضِيَ اللَّهُ عَنْهُمَا،
أَنْهُمَا شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ، أَنَّهُ قَالَ: «مَنْ قَالَ: لَا إِلَهَ
إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ، صَدَّقَهُ رَبُّهُ، فَقَالَ: لَا إِلَهَ إِلَّا أَنَا وَأَنَا أَكْبَرُ.
وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، قَالَ: يَقُولُ: لَا إِلَهَ
إِلَّا أَنَا وَحْدِي لَا شَرِيكَ لِي. وَإِذَا قَالَ: لَا إِلَهَ إِلَّا اللَّهُ لَهُ الْمُلْكُ
وَلَهُ الْحَمْدُ، قَالَ: لَا إِلَهَ إِلَّا أَنَا لِي الْمُلْكُ وَلِي الْحَمْدُ. وَإِذَا
قَالَ: لَا إِلَهَ إِلَّا اللَّهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ، قَالَ: لَا إِلَهَ إِلَّا
أَنَا وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِي» وَكَانَ يَقُولُ: «مَنْ قَالَهَا فِي مَرَضِهِ
ثُمَّ مَاتَ لَمْ تَطْعَمُهُ النَّارُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Sa'id Al-Khudri and Abu Hurairah رضي الله عنهما reported: The Messenger of Allah ﷺ said, "If a person says: 'La ilaha illallahu wallahu Akbar (There is no true god except Allah and Allah is Greatest)', his Rubb responds to him and affirms: '(Yes!) There is

no true god except I, and I am the Greatest.' When he says: 'La ilaha illallahu Wahdahu la sharika Lahu (There is no true god except Allah, the One, He has no partner).' Allah affirms: '(Yes!) There is no true god except I. I have no partner.' When he says: 'La ilaha illallahu Lahul mulku wa Lahul-hamdu (the sovereignty belongs to Him and all the praise is due to Him).' He affirms: '(Yes!) There is no true god except I, Mine is the praise and to Me belongs the sovereignty.' When he says: 'La ilaha illallahu wa la hawla wa la quwwata illa Billah (There is no true god except Allah, and there is no might and power but with Allah).' He affirms: '(Yes!) There is no true god except I, and there is no might and power but with Me.'" The Messenger of Allah ﷺ added, "He who recites this during his illness and dies, will not be touched by the Fire (Hell)." [At-Tirmidhi]

Commentary

This is the last hadeeth which An-Nawawee: – may Allah shower blessings on him – narrated in his book, Riyaadus Saaliheen, under the Chapter on supplication for the sick.

Several hadeeths have been mentioned regarding words of supplication for the sick. This hadeeth discusses a sick person's personal supplication. Aboo Hurairah and Aboo Sa'eed Al-khudri - may Allah be pleased with both of them – reported that the Prophet ﷺ said Allah, the Glorious and Exalted - attests to the statement of His servant when he says: 'La ilaha illallahu wallahu Akbar' (There is no true god except Allah and Allah is Greatest), He (Allah) responds to him and affirms: '(Yes!) There is no true god except I, and I am the Greatest.' When he says: 'La ilaha illallahu wahdahu la sharika lahu' (There is no true god except Allah, the One, He has no partner), Allah affirms: '(Yes!) There is no true god except I, and I have no partner. If he completes the word of remembrance and dies thereafter, he would not be consumed by the Hell-fire. That is, this will be a source of his protection from the fire.

Hence, one should memorize this supplication, and repeat it often in times of ill-health in order to achieve success with the permission of Allah, the most High.

Allah alone grants success.

Chapter 146: recommendation of inquiring the family members of the patient about his condition

Hadeeth 910

عَنِ ابْنِ عَبَّاسٍ، رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ،
رَضِيَ اللَّهُ عَنْهُ خَرَجَ مِنْ عِنْدِ رَسُولِ اللَّهِ ﷺ، فِي وَجَعِهِ الَّذِي
تُوُفِّيَ فِيهِ، فَقَالَ النَّاسُ: يَا أَبَا الْحَسَنِ! كَيْفَ أَصْبَحَ رَسُولُ
اللَّهِ ﷺ؟ قَالَ: أَصْبَحَ بِحَمْدِ اللَّهِ بَارِئًا. رَوَاهُ الْبُخَارِيُّ .

Ibn 'Abbas ؓ reported: When 'Ali ؓ came out after visiting the Messenger of Allah ﷺ during his last illness, the people asked: "How is Messenger of Allah ﷺ, O Abul-Hasan?" He replied: "Praise be to Allah, he (ﷺ) is feeling better." [Al-Bukhari]

Commentary

The author, An-Nawawi – may Allah shower blessings on him –, had mentioned various etiquettes of visiting the sick in his book, Riyaadus Saaliheen. Afterward, he discussed about inquiring about the condition of the sick person from his family members. This is one of the issues that has come (to us) from the Sunnah.

Ibn Abbas - may Allah be pleased with him and his father- narrated that Ali bin Talib - may Allah be pleased with him – a son in-law

and cousin to the Prophet ﷺ, came out after visiting the Messenger of Allah ﷺ during his terminal illness. Ali is the noblest member of the Prophet's household and the fourth caliph of this Ummah. When the Prophet ﷺ appointed him as the custodian of his ﷺ family while leaving for the battle of Tabook, he saw that Alee was not pleased with that (that is, to stay behind from battle taking care of his family). So, he said to him: 'Does it not please you to be to me, as Harun was to Musa,'⁽¹⁾ because Moosa also appointed Haroon over his family:

﴿ وَقَالَ مُوسَىٰ لِأَخِيهِ هَارُونَ أَخْلِفْنِي فِي قَوْمِي وَأَصْلِحْ وَلَا تَتَّبِعْ سَبِيلَ الْمُفْسِدِينَ ﴾^(١٤٢)

"Replace me among my people, act in the Right way (by ordering the people to obey Allah and worship Him alone) and follow not the way of the Mufsidun (mischievous makers)." (Al-Araf: 142)

The Prophet ﷺ said to him: 'Does it not please you to be to me, as Haroon was to Moosa, except that there is no Prophet after me.'⁽²⁾

He came out after visiting the Messenger of Allah ﷺ during his terminal illness. During this period of illness, the Prophet ﷺ would share his night among his wives except Saudah bint Zam'ah - may Allah be pleased with her- who had granted her lot to A'aishah. When his illness became severe he began to ask: 'Where would I be tomorrow? Where would I be tomorrow?' wishing to be in the room of A'aishah.'⁽³⁾ So, he was permitted (by his other wives) to stay with A'aishah during his illness and he remained with her until he passed on.

Ali - may Allah be pleased with him - was queried: 'How is the the Messenger of Allah ﷺ? He replied: 'He is feeling better.'

This is evidence that whenever it is not possible to get across to the

- 1 Reported by Al-Bukhaari in Book of virtues of the companions of the Prophet ﷺ, Chapter on the Virtues of Alee bin Abee Talib ..., no.3706, and Muslim in Book of Virtues of the Companions of the Prophet, Chapter on the Virtue of Alee bin Abee Talib..., no.3404
- 2 Reported by Al-Bukhaari in Book of Battles, Chapter on the Battle of Tabook ..., no.4416, and Muslim in Book of virtues of the Companions of the Prophet, Chapter on the Virtue of Alee bin Abee Talib..., no.2404
- 3 Reported by Al-Bukhaari in Book of Virtues of the Companions of the Prophet ﷺ, Chapter on the Virtues of Alee bin Abee Talib ..., no.3774, and Muslim in Book of Virtues of the Companions of the Prophet, Chapter on the Virtue of A'aishah..., no.3404

sick person, one should inquire about him from those who have seen him among his relatives or others. This way, the mind will be at rest.

In modern times, praise be to Allah, we now have telephones. So, when a person is unable to visit the sick person, the telephone reaches the house without requiring permission. Hence, we say that when it is not possible to visit the sick physically, you should contact him on phone and inquire about his condition and the reward thereof will be written for you, Insha Allah.

Allah alone grants success.

Chapter 147: supplication when one is disappointed about his life

Hadeeth 911

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ وَهُوَ مُسْتَنْدٌ إِلَيَّ يَقُولُ: «اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي، وَأَلْحِقْنِي بِالرَّفِيقِ الْأَعْلَى». متفقٌ عليه .

'Aishah ؓ reported: While the Prophet ﷺ was reclining against me (during his last illness) I heard him saying: "Allahumma-ghfir li, warhamni, wa alhiqni bir Rafiqil-A'la (O Allah, forgive me, bestow Your Mercy on me and let me join with the exalted companions)." [Al-Bukhari and Muslim]

Hadeeth 912

وَعَنْهَا قَالَتْ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ بِالْمَوْتِ، عِنْدَهُ قَدَحٌ فِيهِ مَاءٌ، وَهُوَ يُدْخِلُ يَدَهُ فِي الْقَدَحِ، ثُمَّ يَمْسَحُ وَجْهَهُ بِالْمَاءِ، ثُمَّ

يَقُولُ: «اللَّهُمَّ أَعِنِّي عَلَى غَمَرَاتِ الْمَوْتِ وَسَكَرَاتِ الْمَوْتِ».
رَوَاهُ التِّرْمِذِيُّ .

'Aishah ؓ reported: I saw the Messenger of Allah ﷺ when he was at the point of death. He had a drinking bowl with water in it. He would dip his hand into the bowl, and wipe his face. Then he would supplicate, "O Allah! Help me over pangs and agony of death." [At-Tirmidhi]

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaadus Saaliheen: ‘Chapter on supplication when one is disappointed about his life.’

Total despair about life cannot be known except at the throes of death, but before then, a person should never lose hope. There are several people whose illness have deteriorated badly such that their families had prepared the water for their funeral bath, shrouds and other relevant materials, then Allah heals them. There are several people who came close to death, being stranded in the desert without water or food, and then Allah, Honored and Glorious is He, rescued them from it.

One of such instance is that which the Prophet ﷺ said: ‘Allah is more pleased with the repentance of his servant than one of you is pleased about his ride when he looses it,’ in another text: ‘upon it (the ride) is his food and drink. He searches for it but finds it not, so he goes to sleep under a tree awaiting death.’⁽¹⁾ He had lost hope of finding it and was expecting nothing but death.

While he was in that situation, suddenly he found the bridle of his ride fastened to the tree. Allah returned his missing beast to him; it came to the tree and its bridle got entangled. The man seized it and

1 Reported by Muslim in Book of Repentance, Chapter on Exhortation towards Repentance and Being Happy with It ..., no.2744

said: ‘O Allah, You are my servant and I am Your Lord.’ He intended to say: ‘You are my Lord and I am Your servant,’ but erred due to extreme joy. This man gave up all hope of life due to his estimation of his predicament; he had lost his food and drink. However, true despair is when one is in the pangs of death, that is, when life is no longer possible. Allah - the most High - said:

﴿فَلَوْلَا إِذَا بَلَغَتِ الْحُلُقُومَ ﴿٨٣﴾ وَأَنْتُمْ حِينِيذٍ تَنْظُرُونَ ﴿٨٤﴾﴾

“Then why do you not ((intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on.” (Al-Waqiah: 83, 84)

That is, when the soul (in a bid to leave the body) reaches the throat.

﴿وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْكُمْ وَلَكِنْ لَا بُدُّ مِنْكُمْ ﴿٨٥﴾﴾

“But We are nearer to him than you, but you see not.” (Al-Waqiah: 85)

That is, our angels are closer to a person than his throats at the point of death.

﴿فَلَوْلَا إِنْ كُنْتُمْ غَيْرَ مَدِينِينَ ﴿٨٦﴾ تَرْجِعُونَهَا إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾﴾

“Then why do you not, if you are exempt from the reckoning and recompense (punishment, and so on). Bring back the soul (to its body), if you are truthful?(Al-Waqiah: 86, 87)

Who is capable (of this)? Is there anyone who can return the soul whence it has reached the throat?! Impossible! So, a man despairs of his life only when death becomes obvious. At this moment, what should he say? A'aishah said: ‘The Prophet ﷺ used to say: ‘*Allahumma ighfir-li, wa rhamni, wa alhiqni bir Rafiqil-A'la* (O Allah forgive me, bestow mercy on me, and let me join the exalted companions). This is the Messenger ﷺ on the throes of death, though Allah had forgiven him for his past and future.

Who are the exalted companions? These are the prophets, the truthful ones, the martyrs and the righteous; what an excellent

companionship they are!

This was the statement of the Messenger of Allah ﷺ during his last moment and he had a bowl of water with him. He suffered severe hardship and agony of death that no other has experienced because his illness was that of two men. Why was his sickness and agony this severe? The reason was for him to attain the peak of perseverance, because patience requires something upon which to be exemplified. It is as though Allah chose for His Prophet ﷺ that his illness and agony be severe, so that he ﷺ may attain the peak among those who show perseverance.

He would dip his hand into the bowl of water and wipe his face saying: ‘O Allah, help me over the pangs and agony of death,’ that is, help me to withstand it, being patient and retaining consciousness, not loosing my senses, and such that I am able to pronounce the testification *‘La ilaha illa Allah wa anna Muhammada Rasulul-lahi-* (There is no god worthy of worship except Allah and Muhammad is the Messenger of Allah). This is because that moment is grave, terrifying and difficult. If Allah, Honored and Glorious is He - does not assist you to be patient, then your condition is perilous. Hence, he ﷺ would say: ‘O Allah, help me over the hardship of death,’ and in another narration, he said: ‘There is no god worthy of worship except Allah. Truly, there is agony in death.’⁽¹⁾ The Prophet ﷺ was truthful:

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ذَلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (19)

“And the stupor of death will come in truth: this is what you have been avoiding.” (Qaf: 19)

We beseech Allah to help you and us over the hardships of death, grant us good end, take our souls upon firm faith, pure Islamic monotheism and when He is pleased with us.

He is capability over all things.

1 Reported by Al-Bukhaari in Book of Battles, Chapter on the Sickness of the Prophet ﷺ ..., no. 4449

Chapter 148: instructing the patient's family to be kind to him – consoling the patient and showing kindness to one facing death sentence

Hadeeth 913

عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ امْرَأَةً مِنْ جُهَيْنَةَ أَتَتْ النَّبِيَّ ﷺ وَهِيَ حُبْلَى مِنَ الزَّنا، فَقَالَتْ: يَا رَسُولَ اللَّهِ! أَصَبْتُ حَدًّا فَأَقِمْهُ عَلَيَّ، فَدَعَا رَسُولُ اللَّهِ وَلِيَّهَا، فَقَالَ: «أَحْسِنْ إِلَيْهَا، فَإِذَا وَضَعْتَ فَأُتِنِي بِهَا» فَفَعَلَ، فَأَمَرَ بِهَا النَّبِيُّ ﷺ، فَشَدَّتْ عَلَيْهَا ثِيَابُهَا، ثُمَّ أَمَرَ بِهَا فَرَجَمَتْ، ثُمَّ صَلَّى عَلَيْهَا. رَوَاهُ مُسْلِمٌ .

Imran bin Husain ؓ reported: A woman belonging to the Juhainah tribe came to the Messenger of Allah ﷺ after having conceived from Zina . She submitted: “O Messenger of Allah! I am liable to Hadd (punishment ordained by Allah), so execute it.” The Messenger of Allah ﷺ called her guardian and said, “Treat her well and bring her to me after delivery.” He acted accordingly. Then the Messenger of Allah ﷺ commanded to tie her clothes firmly around her and then stoned her to death. He ﷺ then offered funeral prayer for her. [Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him –

mentioned in his book, Riyaadus saaliheen: 'Chapter on instructing the patient's family to be kind to him – consoling the patient and showing kindness to one facing death sentence.'

This means that one must be kind to the sick person and tolerate his harsh words. This is because the sick person is in a state of hardship; the world is grim and difficult for him. Thus, some harsh expressions, complaints or other unpleasant words might emanate from him at times. So, one should be patient and expect reward from Allah, Glorified and Exalted. He definitely would be rewarded for his kindness to the sick person and his forbearance despite the attendant difficulties and hurt.

This is more pronounced if the subject is faced with imminent death or his death sentence has been passed. In the hadeeth of Imran bin Hussein - may Allah be pleased with him, a woman came to the Prophet ﷺ after having conceived as a result of adultery. She said: 'O Messenger of Allah, I have committed a punishable offense, so implement it (the punishment) upon me.'

The Messenger of Allah ﷺ called her guardian and said: 'Treat her well and bring her to me after delivery.' So, she was brought to the Messenger of Allah after delivery of her child. Thereafter, he ordered that her garment be tied firmly around her in order to prevent exposure of her body in the course of action. He ordered that she be stoned and thereafter he offered funeral prayer for her.

This hadeeth contains evidence that one should advise the family of the sick and those around him to be kind and gentle with him. They should take to other instructions stated in the hadeeth as appropriate for his condition as the Prophet did in this hadeeth.

There is also evidence in this hadeeth that when an adulterer confesses his crime, there is no need to repeat it four times. Once he affirms it, while he is sane without a doubt, then he will be apprehended based on his affirmation and the judgment will be implemented.

There is also evidence in the hadeeth that the implementation of prescribed punishment must not harm others. If she had been stoned immediately, the foetus would have died for no crime of his. This is

why the Prophet ﷺ ordered that she waits until after delivery and weaning of her baby.

There is evidence in this that a trench is not dug for a woman to be stoned; rather, her garment is fastened around her and she is pelted with moderate pebbles, neither small nor large, until she dies.

The prescribed punishment is in this form because the prohibited canal pleasure engrossed the entire body. So, it is appropriate that the entire body experiences the punishment. This is the wisdom of Allah, Honored and Glorious is He.

Likewise, this hadeeth shows that when prescribed punishments are implemented, the person becomes free and cleared of the sin. Thus, the Prophet ﷺ and others performed funeral prayer for her after her death.

Allah alone grants success.

Chapter 149: permissibility of expressing feeling of agony in serious illness

Hadeeth 914

عَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: دَخَلْتُ عَلَى النَّبِيِّ ﷺ وَهُوَ يُوعَكُ، فَمَسِسْتُهُ، فَقُلْتُ: إِنَّكَ لَتُوعَكُ وَعَكًا شَدِيدًا، فَقَالَ: «أَجَلْ
إِنِّي أُوْعَكُ كَمَا يُوعَكُ رَجُلَانِ مِنْكُمْ». متفقٌ عليه .

Ibn Mas'ud ؓ reported: I visited the Prophet ﷺ while he was suffering. I said: "(O Messenger of Allah!) You suffer too much." He said, "Yes, I suffer as much as two men of you." [Al-Bukhari and Muslim]

Hadeeth 915

وَعَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَنِي رَسُولُ اللَّهِ ﷺ يَعُودُنِي مِنْ وَجَعٍ اشْتَدَّ بِي، فَقُلْتُ: بَلَّغْ بِي مَا تَرَى، وَأَنَا ذُو مَالٍ، وَلَا يَرِثُنِي إِلَّا ابْنَتِي، وَذَكَرَ الْحَدِيثَ. مُتَّفَقٌ عَلَيْهِ .

Sa'd bin Abu Waqqas ؓ reported: The Messenger of Allah ﷺ came to visit me when I had a severe pain. I said: "I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter." (Then Sa'd narrated the whole incident). [Al-Bukhari and Muslim]

Hadeeth 916

وَعَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ قَالَ: قَالَتْ عَائِشَةُ رَضِيَ اللَّهُ عَنْهَا: وَرَأْسَاهُ فَقَالَ النَّبِيُّ ﷺ: «بَلْ أَنَا وَرَأْسَاهُ» وَذَكَرَ الْحَدِيثَ. رَوَاهُ الْبُخَارِيُّ .

Al-Qasim bin Muhammad reported 'Aishah ؓ said: "Oh, my head." (It was hurting due to pain.) Thereupon the Prophet ﷺ said, "Rather it is I who says: 'Oh, my headache.'" (Then Al-Qasim narrated the complete narration). [Al-Bukhari]

Commentary

An-Nawawee – may Allah shower blessings on him – stated the permissibility of a sick person expressing his feeling of agony to others, as information and not complain, in his book, Riyaadus Saaliheen. That is, he intends to inform them rather than complain and express displeasure at the decree of Allah.

He employed the hadeeths of Ibn Mas'ud, Sa'd bin Abee Waqqas and A'ishah - may Allah be pleased with them- as evidence. These hadeeths showed that it is not blameworthy for a sick person to inform others that he is ill, feels terribly hurt or similar statements.

In the hadeeth of Ibn Mas'ud, he mentioned that he visited the Prophet ﷺ while he was ill. So, he stretched forth his hand and said: 'You suffer too much, O Messenger of Allah.' He replied: 'Yes, I suffer as much as two men of you,' that is, his sickness is very severe. This is for him to attain the peak of perseverance.

He embodied the finest model of all forms of perseverance: He persevered in obeying the commands of Allah; he persevered in avoiding disobedience to Allah; and he persevered over the painful decrees of Allah. He persevered upon the command of Allah while delivering the message of his Lord despite the harm he experienced at the sacred Mosque (*Ka'bah*). He was patient, expecting the reward, until he left for the town of Ta'if to invite its people to Allah, Honored and Glorious. Unfortunately, they mocked him and laughed at him and began to pelt him with stones till they bloodied him. He did not regain full consciousness until he reached Tha'alab. Then the angel in charge of mountains came to request permission to unload the two neighbouring mountains on Ta'if and its people. He ﷺ responded: 'No, I will remain patient. Perhaps, Allah will raise people who would worship Allah and associate no partners with Him from their progeny.'⁽¹⁾

This is perseverance in obeying the commands of Allah and perseverance in avoiding disobedience to Allah. So, he was the best of mankind, the most fearful of Allah and the most righteous.

He also persevered over the decrees of Allah. He encountered numerous harms in his Jihad for the sake of Allah and other instances. He fell ill more than a few times but he remained patient on such occasions that he may attain the rank of the patient ones. He is

1 Reported by Al-Bukhaari in Book of the Beginning of Creation, Chapter on When One of You say Ameen and the angels ..., no.3231, and Muslim in Book of Jihad and Journeys, Chapter on What the Prophet ﷺ Experienced of Harm from the Idolaters..., no.1795

indeed a model for us.

One must patiently bear the painful decrees of Allah, as the Messenger of Allah ﷺ did, and expect reward from Allah. One must firmly believe that nothing will befall one, even the prick of a thorn, but Allah will use it to obliterate one's mistakes. If one hopes for reward and intends to earn praise (from Allah) by means of such forbearance, then one would accomplish that.

Two significant things are achieved from trials and tribulations:

1. The station of the patient servants of Allah who bear His Decrees with patience.
2. Increased rank in the sight of Allah if one expects to receive reward for the affliction.

The hadeeth of Sa'd bin Abee Waqqas - may Allah be pleased with him - reported his sickness in Makkah.⁽¹⁾ He was one of the Emigrants, and they detested dying in their city of emigration after leaving it for the sake of Allah.

Due to his kindness, empathy and praiseworthy manners, the Prophet ﷺ would visit his sick companions. So, he visited him. Sa'd - may Allah be pleased with him - said to him: 'O Messenger of Allah, I am suffering from such trouble as you are observing. I am a wealthy man and the only heir of mine is my daughter,' that is, he had no other offspring though he had other family members. 'Should I give two-third of my wealth in charity?' He ﷺ replied: 'No.' He enquired: 'What about half?' He ﷺ replied: 'No.' He further enquired: 'What about a third?' He ﷺ replied: '(Yes) a third, and a third is really much. That you leave your family rich is better than to leave them poor begging from people.' Most people in recent times would bequeath a third of their wealth irrespective of the fact that the Prophet ﷺ said: 'a third is really much.'⁽²⁾

This demonstrates that it is not mandatory for a person to donate

1 i.e. during the conquest of Makkah

2 Reported by Al-Bukhaari in Book of the Funerals, Chapter on the Lamenting of the Prophet ﷺ concerning Sa'd bin Khaulah..., no.1295, and Muslim in Book of the Will, Chapter on Willing of a third..., no.1628

a third of his wealth but people have taken that as the norm today. This is why the sage of this Ummah, the one whom the Prophet ﷺ asked Allah to grant understanding of the religion and knowledge of interpretation, Abdullah bin Abbas, said: 'It would be better for people to reduce this from a third to a quarter.' This would be better because the Prophet ﷺ said: 'a third, and a third is really much.' Today, people bequeath a third though it was not pleasing to the Prophet ﷺ. Hence, Ibn Abbas reduced it from a third to a fourth and even reviewed it down to a fifth, which is best.

Aboo Bakr - may Allah be pleased with him, the person with the most profound understanding of this Religion after its Prophet and his first caliph, bequeathed a fifth of his wealth. He said: 'I am pleased with what Allah is pleased with.' This is in reference to the statement of Allah:

﴿وَأَعْلَمُوا أَنَّمَا غَنِمْتُمْ مِنْ شَيْءٍ فَإِنَّ لِلَّهِ خُمُسَهُ وَلِلرَّسُولِ وَلِذِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنِ السَّبِيلِ إِن كُنتُمْ ءَامَنْتُمْ بِاللَّهِ وَمَا أُنزِلْنَا عَلَىٰ
عَبْدِنَا يَوْمَ الْفُرْقَانِ يَوْمَ التَّلَاقِ الْجَمْعَانِ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾ (٤١)

"And know that whatever of war-booty that you may gain, verily one-fifth (1/5th) of it is assigned to Allah and to the Messenger, and to the near relatives [of the Messenger (Muhammad ﷺ)] (and also) the orphans Al-Masakin (the poor) and the wayfarer, if you have believed in Allah and that which We sent down to Our slave (Muhammad ﷺ) on the Day of criterion (between right and wrong), the Day when the two forces met (the battle of Badr) - And Allah is able to do all things." (Al-Anfal: 41)

Moreover, we notice that those who donate a third of their wealth do not do so in accordance with the Sharee'ah. Rather, they bestow to less worthy causes thereby losing out of worthier ones. Sometimes, they may even bequeath some wealth to their sons to the detriment of their daughters, or in a manner that will create disagreement among the heirs in future. It would be better for people to donate to construction of mosques and schools, production and procurement

of beneficial books and similar causes. This should be executed in good time; the rewards will continue to accrue and the heirs will be protected from disharmony.

The one who documents bequests must possess a good grasp of the religion of Allah in order to guide people to that which is best and more appropriate. This is because the layman who approached you to document his bequest has entrusted you with an obligation. Hence, it will be a great blunder to be 'the people's scribe', whose only concern is that which pleases people. You should guide the masses to that which will benefit them in their Religion and their worldly pursuits, even if it contradicts the norm. The average man in the street only intends good, but he is not informed. Then, it becomes your duty to guide and inform him of that which is correct and will benefit him in his grave and on the Day of Resurrection.

The third hadeeth is from A'ishah - may Allah be pleased with her. She said: 'O Messenger of Allah, my head aches,' complaining about her head, so the Prophet ﷺ said: 'Truly, my own head also aches.' This incident contains two forms of approval: silent and verbal.

The silent approval: The Prophet ﷺ tacitly approved A'ishah's statement when she said: 'Oh my head aches,' (by not disapproving it).

The verbal approval: He then said: 'Oh my head also aches.'

Therefore, it is not blameworthy for one to say: 'Oh my head aches, Oh my stomach aches,' and other similar statements provided he has no intention to complain against the (Decree of) Creator to the creature. Rather, he only intends to express his feeling of pain resulting from that which Allah has decreed for him. So, there is no harm if it is mere information particularly when he directs it to a physician. This is an information and not a rejection or an expression of displeasure at the Decree of Allah.

We beseech Allah to grant you and us complete cure from every ailment, and make it a source of strength for us on His obedience.

Verily, He is able to do all things.

Chapter 150: helping a dying person to pronounce ‘*La ilaha illa Allah*’

Hadeeth 917

عَنْ مَعَاذِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ». رَوَاهُ أَبُو دَاوُدَ وَالْحَاكِمُ وَقَالَ: صَحِيحُ الْإِسْنَادِ.

Mu'adh bin Jabal ؓ reported: The Messenger of Allah ﷺ said, "He whose last words are: 'La ilaha illallah' (There is no true god except Allah) will enter Jannah." [Abu Dawud]

Hadeeth 918

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَنُوا مَوْتَاكُمْ لَا إِلَهَ إِلَّا اللَّهُ». رَوَاهُ مُسْلِمٌ.

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ said, "Exhort your dying men to recite: 'La ilaha illallah' (There is no true god except Allah)." [Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on Urging the Dying person to say: *La ilaaha illa Allah* – There is no god worthy of worship except Allah.’

The dying person is one whom the angels have come to take his

soul. Allah - Glorious and Exalted is He - has appointed over every man angels who guard him during his life and after his death. Allah - the most High - said:

﴿لَهُ مُعَقِّبَاتٌ مِّن بَيْن يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِّن أَمْرِ اللَّهِ﴾ (11)

“For each (person), there are angels in succession, before and behind him, they guard him by the command of Allah.” (Ar-Ra’d: 11)

Allah - Blessed and Exalted is He - also said:

﴿حَتَّىٰ إِذَا جَاءَ أَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ﴾ (11)

“Until when death approaches one of you, Our Messengers (angel of death) take his soul, and they never neglect their duty.” (Al-Anam: 61)

When the appointed time of a person comes, angels descend to receive his soul from the angel of death who removes it from the body. These angels bring along with them a shroud and embalming oil from Paradise if he is a believer, may Allah count you and us among them. If he is a disbeliever, these angels descend with a shroud and embalming oil from hell fire, we seek refuge with Allah from that.

When a person is on the verge of death, becoming unconscious, then we should encourage him to say: *La ilaha illa Allah*. The Prophet ﷺ said: ‘You should encourage your dying ones to say *La ilaaha illa Allah* – There is no god worthy of worship except Allah.’

Scholars say that he should be prodded gently without ordering him to say it. Perhaps, you might tell him: ‘Say: *laa ilaaha illa Allah*,’ but he would reply in the negative due to his state of mind at that moment. The world around him is grim and his heart is dispirited, a state you cannot fathom. We beseech Allah to delight your hearts and ours when we meet Him.

Preferably, you should remember Allah near him by repeating: *La ilaaha illa Allah* audibly so that he may hear. Allah might bless him with the opportunity to realize you are urging him and he says:

La ilaaha illa Allah. When he says: *La ilaaha illa Allah* as his last statement, then he will enter Paradise as mentioned in the hadeeth of Mu'adh - may Allah be pleased with him. He narrated that the Prophet ﷺ said: 'Anyone whose last statement is: *Laa ilaaha illa Allah* will surely enter Paradise.'

Scholars have stated that once he says *La ilaha illa Allah*, you should keep silent and avoid saying anything else. However, if the dying person utters other words such as asking for a drink or water, then you should prod him to say *Laa ilaaha illa Allah* thereafter.

However, if the dying person is a disbeliever, we may order him to say *Laa ilaaha illa Allah*. If Allah blesses him to utter it, that is good; otherwise, he remains a disbeliever. Thus, the Prophet ﷺ encouraged his uncle, Aboo Taalib, to utter *Laa ilaaha illa Allah*. The message of Islam was witnessed by four of the Prophet's uncles. Two of them, Hamzah and Abbas, accepted Islam, and one, Hamzah, was better than the other. The two other uncles of his, Aboo Taalib and Aboo Lahab, died upon disbelief, and one, Aboo Lahab, was worse than the other. Aboo Lahab harmed the Prophet ﷺ than other people. Hence, Allah revealed a whole Chapter on the Qur'an to document his excesses. People recite this chapter in their obligatory and supererogatory Prayers. Allah says:

﴿تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ۝١ مَا أَغْنَىٰ عَنْهُ مَالُهُ، وَمَا كَسَبَ ۝٢ سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ۝٣ وَامْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ۝٤ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ۝٥﴾

"Perish the two hands of Aboo Lahab (an uncle of the Prophet) and perish he! His wealth and his children (and so on.) will not benefit him! He will be burnt in a fire of blazing flames! And his wife too, who carries word (thorns of Sadan which she used to put on the way of the Prophet ﷺ or use to slander him). In her neck is a twisted rope of masad." (Al-Masad: 1-5)

In spite of the disbelief of Aboo Talib, he showered the Messenger

of Allah ﷺ with love, affection and sympathy. He held him in high esteem and did everything to protect him but he was deprived of Islam, we seek refuge with Allah from such. When he was in the throes of death, the Prophet ﷺ was with him and so were two other men from the Quraysh tribe. So, the Messenger ﷺ said to him: 'O uncle, say *Laa ilaaha illa Allah*, a statement by which I will intervene on your behalf before Allah.'⁽¹⁾

However, the two men seated with him said: 'Would you abandon the path of Abdul Muttalib?' Perhaps, and Allah knows best, they perceived that he wanted to say *Laa ilaaha illa Allah*. So, they said to him: 'Would you abandon the path of Abdul Muttalib?' When they said this to him, he was led by arrogance to (more) crime and he affirmed that he was on the path of Abdul- Muttalib. The last statement he uttered was a statement of disbelief, refuge is with Allah, and then he passed away.

The Messenger ﷺ said that he interceded for him with Allah and his punishment was lightened. He was placed in the shallow part of hell where the fire (of hell) was choking him and he was made to wear two sandals which make his brain boils, refuge is with Allah. If his brain, which is the furthest part of his body from his feet, would boil like water in a pot on fire, what would happen to those parts close to his feet? Definitely they would be worse. The Prophet ﷺ said: 'Had it not been for me, he would have been in the deepest part of the fire.'⁽²⁾

The important point to note here is that the Prophet ﷺ said: 'O uncle, say: *Laa ilaaha illa Allah*.' He did not just mention Allah beside him; rather, he said: 'Say: *Laa ilaaha illa Allah*.' This is the most virtuous and worthiest gift for a person: that one urges him to say the statement: *Laa ilaaha illa Allah* on the verge of death. This (statement) is equivalent to the entire world. Whenever someone is in the throes of death, hasten in obedience to the command of the Prophet ﷺ and as

1 Reported by Al-Bukhaari in Book of Funerals, Chapter on When a Polytheist Says at death *laa ilaaha illa Allah* ..., no.1360, and Muslim in Book of Faith, Chapter on the Validity of the Islam of One who is on the Throes of Death, no.24

2 Reported by Al-Bukhaari in Book of Virtues, Chapter on the Story of Aboo Talib..., no.3883, and Muslim in Book of Faith, Chapter on the Intercession of the Prophet ﷺ for Aboo Talib..., no.1628

a measure of kindness, to urge him to say *La ilaha illa Allah*. Perhaps, Allah, Glorious and Exalted, may enable you to utter it at your point of death because the Prophet ﷺ said: ‘Allah is in the aid of His servant as long as the servant is in the aid of his brother.’⁽¹⁾

Allah alone grants success.

Chapter 151: what to say soon after a person's death

Hadeeth 919

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: دَخَلَ رَسُولُ اللَّهِ ﷺ عَلَى أَبِي سَلَمَةَ وَقَدْ شَقَّ بَصَرُهُ، فَأَغْمَضَهُ، ثُمَّ قَالَ: «إِنَّ الرُّوحَ إِذَا قُبِضَ، تَبِعَهُ الْبَصَرُ» فَضَجَّ نَاسٌ مِنْ أَهْلِهِ، فَقَالَ: «لَا تَدْعُوا عَلَى أَنْفُسِكُمْ إِلَّا بِخَيْرٍ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ» ثُمَّ قَالَ: «اللَّهُمَّ اغْفِرْ لِأَبِي سَلَمَةَ، وَارْفَعْ دَرَجَتَهُ فِي الْمَهْدِيِّينَ، وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ، وَاغْفِرْ لَنَا وَلَهُ يَا رَبَّ الْعَالَمِينَ! وَافْسَحْ لَهُ فِي قَبْرِهِ، وَنَوِّرْ لَهُ فِيهِ». رَوَاهُ مُسْلِمٌ.

Umm Salamah ؓ reported: The Messenger of Allah ﷺ visited Abu Salamah ؓ when his eyes were open soon after he died. He closed them (the eyes) for him and said, “When the soul is taken away, the sight follows it.” Some members of his family began to weep. He ﷺ said: “Do not supplicate for yourselves anything but good, for the angels say ‘Amin’ to what you say.” Then he ﷺ said, “O Allah! Forgive Abu Salamah, raise his rank among those who are

¹ Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking forgiveness, Chapter on the Virtue of Gathering for the Recitation of the Qur'an and for Remembrance..., no. 2699.

rightly-guided and grant him a successor from his descendants who remain behind. Grant him pardon and us, too. O Rubb of the worlds. Make his grave spacious for him and give him light in it.” [Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on What to Say Soon after A Person's Death.’

At the point of death, the eyes of the dying person open wide to witness the soul as it exits the body. While leaving the body, the soul has a body which is visible to the dying person and the angels who would receive it but not to mankind.

The Prophet ﷺ went to see Aboo Salamah as was his practice to visit the sick. He entered upon him and met his eyes wide open, and he ﷺ realized that he had passed away. So he said: ‘When the soul is taken away, the sight follows it.’ Some members of his family began to weep when they heard this statement of the Prophet ﷺ. They realized that the man had died and they began to lament as was the common practice. The Prophet ﷺ said: ‘Do not supplicate for yourselves anything but good, for the angels say *Ameen* to what you say.’

During the age of Ignorance, before the advent of Islam, people would rain curses on themselves, refuge is with Allah. They would say: ‘Woe upon us, perdition has befallen us’ and other similar statements. So, the Prophet ﷺ said: ‘Do not supplicate for yourselves anything but good, for the angels say *Ameen* to what you say.’ In this sort of situation, one should only supplicate for good and say that which the Prophet ﷺ has instructed him to say: ‘*Allahumma Ajjurni fi musibati wakhluḥ li khairan minha* – O Allah compensate me in my affliction, recompense my loss and give me something better in exchange for it.’⁽¹⁾ He should say this after saying: ‘*Inna lillahi wa inna ilaihi rajiun*

1 Reported by Muslim in Book Funerals, Chapter on What to Say Upon Affliction with Calamity ..., no.918

–We belong to Allah and to Him we shall return.’ For every affliction, one should say: ‘*Inna lillahi wa inna ilaihi rajiun* – We belong to Allah and to Him we shall return.’ For the affliction of death, one should add: ‘*Allahumma Ajjurni fi musibati wakhluḥ li khairan minha* - O Allah compensate me in my affliction, recompense my loss and give me something better in exchange for it.’

Umm Salamah, the wife of Aboo Salamah, heard the Messenger ﷺ saying this when her husband, who was the most beloved of all people to her, died. So, she made this supplication because she believed in it. When her waiting period ended, the Prophet ﷺ proposed to marry her, and he was better than Aboo Salamah without doubt.

Importantly, the Messenger ﷺ closed the eyes of Aboo Salamah and said: ‘O Allah, forgive Aboo Salamah, raise his rank among those who are rightly guided, illuminate his grave and make it spacious for him and be a successor for him after his demise.’ These are five statements which are equivalent to the entire world:

1. ‘O Allah, Forgive Aboo Salamah;’ that is, forgive his sins such that he is not punished for that, be benevolent to him and pardon him.

2. ‘Raise his rank among those who are rightly guided;’ that is, in Paradise, for all inmate of Paradise are rightly guided.

3. ‘Make his grave spacious for him,’ that is, expand it for him. By our perception, the grave compared to our earthly houses is really a very narrow place. However, it is made roomy for a believer such that it becomes as wide as the eyeshot and becomes one of the gardens of Paradise.

4. ‘Illuminate his grave for him,’ obviously, the grave is a dark and gloomy place where neither natural light nor lamps exists.

5. ‘Be a successor for him after his demise.’ be (O Allah), a replacement for him with his family after his demise.

We are sure that some of these five supplications were granted, and we hope He grants others. We know for sure that Allah succeeded him well in his family, because his wife married the Prophet ﷺ. In addition, his children became stepchildren of the Prophet ﷺ and they were raised and trained in his ﷺ house. As for the remaining

four, we hope that Allah has accepted the Prophet's ﷺ supplication for this righteous man.

This hadeeth evinced a number of issues:

1. It is necessary for the victim of calamity not to supplicate for anything but good.
2. A person who witnessed the last moment of a dying person should close the eyes of the deceased while they are still warm; otherwise, they will remain open. Scholars stated that it is also necessary to soften the joints before they cool and become immobile. This should be done by folding the lower arm in the direction of the upper arm and placing the latter on the chest. Then, the knees are stretched out and bent until the leg touches the thigh and the latter touches the stomach. It is thereafter stretched out. This should be repeated a couple of times until it becomes movable in order to make it easy to wash and shroud him.
3. The soul can be seen because it has a body. However, it is not similar to our bodies; ours have a physical form but the soul does not possess a corporeal body. It moves through the body as blood flows through it. It is not created from clay but from a material that is known only to Allah.

Allah - the most High - said:

﴿وَيَسْأَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا﴾

"And they ask you (O Muhammad ﷺ) concerning the Ruh (the spirit) say: "the Ruh (spirit): it is one of the things the knowledge of which is only with my Lord. And of knowledge, you (mankind) have been given only a little" (Al-Asra: 85)

4. The person who closes the eyes of the deceased should supplicate for him. In doing this, he should employ this profound supplication of the Messenger of Allah ﷺ for Aboo Salamah, which is the best. However, he should pray for him in any form if he does not know it.

5. The angels say Ameen during this period; hence, the family of

the dead should only supplicate for good.

Chapter 152: good words to be uttered before a dying person and his family

Hadeeth 920

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا حَضَرْتُمْ الْمَرِيضَ، أَوِ الْمَيِّتَ، فَقُولُوا خَيْرًا؛ فَإِنَّ الْمَلَائِكَةَ يُؤْمِنُونَ عَلَى مَا تَقُولُونَ، قَالَتْ: فَلَمَّا مَاتَ أَبُو سَلَمَةَ، أَتَيْتُ النَّبِيَّ ﷺ فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ أَبَا سَلَمَةَ قَدْ مَاتَ، قَالَ: «قُولِي: اللَّهُمَّ اغْفِرْ لِي وَلَهُ، وَأَعْقِبْنِي مِنْهُ عُقْبَى حَسَنَةً» فَقُلْتُ: فَأَعْقَبَنِي اللَّهُ مَنْ هُوَ خَيْرٌ لِي مِنْهُ: مُحَمَّدًا ﷺ. رَوَاهُ مُسْلِمٌ.

من هو خير
Umm Salamah ؓ: The Messenger of Allah ﷺ said, "When you visit a sick or a dying person, you should utter good words because the angels say 'Amin' at what you say." She added: When Abu Salamah ؓ died, I came to the Prophet ﷺ and said: "O Messenger of Allah, Abu Salamah has died." He ﷺ directed me to supplicate thus: "Allahummaghfir li wa lahu, wa aqibni minhu 'uqba hasanatan [O Allah, forgive me and him, and bestow upon me a better future (give me a better substitute)]." So I supplicated as he directed, and Allah gave me a man who was better for me than Abu Salamah (i.e., the Prophet Muhammad ﷺ). (The Prophet ﷺ married Umm Salamah afterwards.) [Muslim]

Hadeeth 921

وَعَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ عَبْدٍ تُصِيبُهُ مُصِيبَةٌ، فَيَقُولُ: إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ: اللَّهُمَّ أَجْرُنِي فِي مُصِيبَتِي، وَأَخْلِفْ لِي خَيْرًا مِنْهَا، إِلَّا أَجَرَهُ اللَّهُ تَعَالَى فِي مُصِيبَتِهِ وَأَخْلَفَ لَهُ خَيْرًا مِنْهَا. قَالَتْ: فَلَمَّا تُوفِّي أَبُو سَلَمَةَ، قُلْتُ كَمَا أَمَرَنِي رَسُولُ اللَّهِ ﷺ، فَأَخْلَفَ اللَّهُ لِي خَيْرًا مِنْهُ رَسُولُ اللَّهِ ﷺ. رَوَاهُ مُسْلِمٌ .

Umm Salamah ؓ reported: I heard the Messenger of Allah ﷺ saying, “When a person suffers from a calamity and utters: ‘Inna lillahi wa inna ilaihi raji’un. Allahumma ujurni fi musibati, wakhlufl li khairan minha (We belong to Allah and to Him we shall return. O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it), then Allah surely compensates him with reward and better substitute.” Umm Salamah ؓ said: When Abu Salamah ؓ died, I repeated the same supplication as the Messenger of Allah ﷺ had commanded me (to do). So Allah bestowed upon me a better substitute than him (I was married to Muhammad, the Messenger of Allah ﷺ). [Muslim]

Hadeeth 922

وَعَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ وَلَدُ الْعَبْدِ، قَالَ اللَّهُ تَعَالَى لِمَلَائِكَتِهِ: قَبِضْتُمْ وَلَدَ عَبْدِي، فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: قَبِضْتُمْ ثَمَرَةَ فُؤَادِهِ فَيَقُولُونَ: نَعَمْ. فَيَقُولُ: فَمَاذَا قَالَ عَبْدِي، فَيَقُولُونَ: حَمْدَكَ وَاسْتَرْجَعْ،

فَيَقُولُ اللَّهُ تَعَالَى: ابْنُوا لِعَبْدِي بَيْتًا فِي الْجَنَّةِ، وَسَمُّوهُ بَيْتَ الْحَمْدِ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Abu Musa Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said, "When a man's child dies, Allah, the Exalted, asks His angels, 'Have you taken out the life of the child of My slave?' and they reply in the affirmative. He ﷺ then asks, 'Have you taken the fruit of his heart?' and they reply in the affirmative. Thereupon He asks, 'What did my slave say?' They say: 'He praised You and said: Inna lillahi wa inna ilaihi raji'un (We belong to Allah and to Him we shall return).' Allah says: 'Build a house for my slave in Jannah and name it Baitul-Hamd (the House of Praise).'" [At-Tirmidhi]

Hadeeth 923

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: يَقُولُ اللَّهُ تَعَالَى: مَا لِعَبْدِي الْمُؤْمِنِ عِنْدِي جَزَاءٌ إِذَا قَبِضْتُ صَفِيَّهُ مِنْ أَهْلِ الدُّنْيَا، ثُمَّ احْتَسَبَهُ إِلَّا الْجَنَّةَ. رَوَاهُ الْبُخَارِيُّ.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said: "Allah, the Exalted, says: 'I have no reward except Jannah for a believing slave of Mine who shows patience and anticipates My reward when I take away his favourite one from the inhabitants of the world.'" [Al-Bukhari]

Hadeeth 924

وَعَنْ أَسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أُرْسِلْتُ إِحْدَى

بَنَاتِ النَّبِيِّ ﷺ إِلَيْهِ تَدْعُوهُ وَتُخْبِرُهُ أَنَّ صَبِيًّا لَهَا - أَوْ ابْنًا - فِي الْمَوْتِ فَقَالَ لِلرَّسُولِ: «ارْجِعْ إِلَيْهَا، فَأَخْبِرْهَا أَنَّ لِلَّهِ تَعَالَى مَا أَخَذَ وَلَهُ مَا أَعْطَى، وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُّسَمًّى، فَمُرْهَا، فَلْتَصْبِرْ وَلْتَحْتَسِبْ» وَذَكَرَ تَمَامَ الْحَدِيثِ. مُتَّفَقٌ عَلَيْهِ

Usamah bin Zaid ؓ reported: A daughter of the Prophet ﷺ sent a message to him that her son was at his last breath, and requested him to come to her. The Messenger of Allah ﷺ sent back the informer saying: "To Allah belongs what He takes and what He gives, and everything has a limited period (in this world). So ask her to endure patiently, and expect the reward of Allah." [Al-Bukhari and Muslim].

Commentary

The author – may Allah shower blessings on him – mentioned these hadeeths in his book, Riyaadus Saaliheen. They are as regards what the bereaved should say near the dead.

We have previously discussed the first two hadeeths of this chapter, both were narrated by Umm Salamah - may Allah be pleased with him. When her husband died, she said: 'Truly! We belong to Allah and to Him we shall return. O Allah compensate me in my affliction, recompense my loss and give me something better in exchange for it.' Thereafter, Allah bestowed upon her Muhammad ﷺ.

The other three hadeeths are related the one who loses a child. He praised Allah and said: 'Inna lillahi wa inna ilaihi rajiun (Truly! We belong to Allah and to Him we shall return)' and remained patient. For such a person, Allah, Glorious and Exalted, will reward him with Paradise as stated in the hadeeth: 'When the angels take the soul of the child of a servant of Allah, Allah asks the angels: 'You have taken the soul of the child of My servant? They reply: 'Yes.' Though Allah,

Honored and Glorious, knows this but He asks in order to manifest the importance of this servant of His. So, he praised Allah and said: 'Truly! We belong to Allah to Him we shall return' when this great calamity befell him. So, Allah queries: 'You have taken away the flower of his heart?' They reply: 'Yes.' Allah asks: 'So, what did he say?' They reply: 'He praised You and said truly! We belong to Allah and to Him we shall return.'

Praising Allah when a calamity befalls one points to the patience of a person upon the ordainments of Allah and that he is patient. So, he praised Allah due to his patience upon this calamity. Whenever something displeasing befell the Prophet ﷺ, he would say: '*Al-Hamdu lillahi 'alaa kulli haalin* – Praise be to Allah in all situations,'⁽¹⁾ and when he experiences that which pleases him, he would say: '*Alhamdu lillahi aladhi bi nimatihi tatimmu as-salihat* – Praise be to Allah, the One by Whose leave good things are accomplished.'⁽²⁾

When that which pleases you happens to you then say: 'Praise be to Allah, the One by Whose Blessings good things are accomplished,' and when the opposite happens say: 'Praise be to Allah in all situations.'

Also, Allah the Glorious and Exalted, informs in the hadeeth narrated from Him by the Prophet ﷺ: 'When He (Allah) takes the soul of the child of His servant and he is patient thereupon, expecting reward, Allah recompenses him with Paradise.'

Also, in the hadeeth reported by Al-Bukhari, the Prophet ﷺ said: 'Allah the most High said: My servant shall get no other reward when I take (the soul) of his beloved one and he is patient thereupon hoping for reward, except Paradise.'

The last hadeeth is a story about one of the daughters of the Prophet ﷺ who had a child experiencing the throes of death. She sent someone to the Prophet ﷺ, and he ﷺ told the person: 'Tell her that to Allah belongs what He takes and what he bestows, everything with Him has an appointed time. So, order her to be patient and to hope

1 Reported by Ibn Majah in Book of Etiquettes, Chapter on the Virtue of those who Give Praises (to Allah)..., no.3803

2 See the previous hadeeth

for reward.’ While commiserating a person for a loss, one should console his brother with these words for they are the best form of condolence. ‘To Allah belongs that which he takes and that which he bestows everything with him has an appointed time, be patient and hope for reward.’

Allah alone grants success.

Chapter 153: the ruling of crying and wailing over a dead person

The author – may Allah shower blessings on him – stated in his book, *Riyaadus Saaliheen: Chapter on the Permissibility of Weeping over a Dead Person without Wailing*.

Wailing is forbidden and a chapter is dedicated to this in the Book of prohibited matters.

Several hadeeths prohibit weeping and indicate that the dead is punished for the crying of his family over his death. These are to be understood as one who advised his family to do so after his demise. The prohibited weeping is that which is associated with lamentation or wailing.

The evidence for the permissibility of weeping when it does not involve lamentation and wailing are contained in several ahadeeth, some of which are:

Hadeeth 925

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ عَادَ سَعْدَ
بْنَ عُبَادَةَ، وَمَعَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ،
وَعَبْدُ اللَّهِ بْنُ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُمْ، فَبَكَى رَسُولُ اللَّهِ ﷺ،

فَلَمَّا رَأَى الْقَوْمُ بُكَاءَ رَسُولِ اللَّهِ ﷺ، بَكَوْا؛ فَقَالَ: «أَلَا تَسْمَعُونَ؟
إِنَّ اللَّهَ لَا يَعْذِبُ بِدَمْعِ الْعَيْنِ، وَلَا بِحُزْنِ الْقَلْبِ، وَلَكِنْ يَعْذِبُ
بِهَذَا أَوْ يَرْحَمُ» وَأَشَارَ إِلَى لِسَانِهِ. مُتَّفَقٌ عَلَيْهِ.

Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ visited Sa'd bin 'Ubadah during his illness. He was accompanied by 'Abdur-Rahman bin 'Auf, Sa'd bin Abu Waqqas and 'Abdullah bin Mas'ud ؓ. The Messenger of Allah ﷺ began to weep. When his Companions saw this, their tears also started flowing. He ﷺ said, "Do you not hear, Allah does not punish for the shedding of tears or the grief of the heart, but punishes or bestows mercy for the utterances of this (and he pointed to his tongue)." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – stated in his book, *Riyaadus Saaliheen*: ‘The permissibility of weeping without lamenting or wailing.’

Weeping over the dead at times comes naturally; that is, happens to people without prior planning. This is not blameworthy; rather, it is from the character of the Prophet ﷺ as contained in the hadeeth mentioned by the author. It is also a proof of a person's empathy and tender heart.

Sometimes, people compel themselves to weep and this is associated with lamentation and wailing. This is sinful. Lamentation entails enumerating the good deeds of the deceased while weeping. He could say: ‘This is the person who used to give us such and such, and used to protect us and so on,’ or he says: ‘Oh perdition has befallen me.’ There are other examples of such expression of praise or grief could be considered as lamentation.

Wailing refers to crying with a resounding tone. This is forbidden,

and the Prophet ﷺ cursed the one who wails and the onlookers. However, the weeping that comes naturally, without one intending it as a result of grief in the heart, is not blameworthy. This is apparent in the hadeeth cited by the author.

The Prophet ﷺ visited Sa'd bin 'Ubadah - may Allah be pleased with him - during a bout of severe illness and he ﷺ wept. So, Sa'd bin Abee Waqqas and Abdullah bin Mas'ud wept along with him. Then he ﷺ said: 'Would you not listen, that is, do listen: Verily, Allah does not punish for the tears of the eyes nor for the grief in the heart,' that is, He does not punish the weeping person nor the grieved nor the dead, 'He only punishes for this or blesses thereby,' and he pointed to his tongue. That is, one will be punished for uttering a prohibited statement.

This indicates the permissibility of weeping over the dead provided it is not accompanied by lamentation and wailing. There is no problem if it happens naturally, and this is part of the Prophet's ﷺ character.

And Allah knows best.

Hadeeth 926

وَعَنْ أُسَامَةَ بْنِ زَيْدٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ رُفِعَ إِلَيْهِ ابْنُ ابْنَتِهِ وَهُوَ فِي الْمَوْتِ، فَفَاضَتْ عَيْنَا رَسُولِ اللَّهِ ﷺ، فَقَالَ لَهُ سَعْدٌ: مَا هَذَا يَا رَسُولَ اللَّهِ؟! قَالَ: «هَذِهِ رَحْمَةٌ جَعَلَهَا اللَّهُ تَعَالَى فِي قُلُوبِ عِبَادِهِ، وَإِنَّمَا يَرْحَمُ اللَّهُ مِنْ عِبَادِهِ الرَّحَمَاءَ». متفقٌ عليه .

Usamah bin Zaid ؓ reported: A grandson (child of the daughter) of the Messenger of Allah ﷺ was presented to him while the child was at his last breath. Tears began to flow from the eyes of the Messenger of Allah ﷺ. Sa'd said to him: "What is this, O Messenger of Allah?" He ﷺ said, "It is mercy which Allah has

placed in the hearts of his slaves. Allah bestows His Mercy on the merciful among His slaves.” [Al-Bukhari and Muslim].

Hadeeth 927

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ عَلَى ابْنِهِ
إِبْرَاهِيمَ رَضِيَ اللَّهُ عَنْهُ وَهُوَ يَجُودُ بِنَفْسِهِ فَجَعَلَتْ عَيْنَا
رَسُولِ اللَّهِ ﷺ تَذْرِفَانِ. فَقَالَ لَهُ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ: وَأَنْتَ
يَا رَسُولَ اللَّهِ؟! فَقَالَ: «يَا ابْنَ عَوْفٍ! إِنَّهَا رَحْمَةٌ» ثُمَّ أَتَبَعَهَا
بِأُخْرَى، فَقَالَ: «إِنَّ الْعَيْنَ تَدْمَعُ وَالْقَلْبَ يَحْزَنُ، وَلَا نَقُولُ إِلَّا مَا
يَرْضَى رَبُّنَا، وَإِنَّا بِفِرَاقِكَ يَا إِبْرَاهِيمَ لَمَحْزُونُونَ». رَوَاهُ الْبُخَارِيُّ
وَرَوَى مُسْلِمٌ بَعْضَهُ.

Anas ؓ reported: The Messenger of Allah ﷺ came to his son Ibrahim ؓ when he was breathing his last. The eyes of the Messenger of Allah ﷺ began shedding tears. ‘Abdur-Rahman bin ‘Auf (ؓ) said, “O Messenger of Allah, you too weep?” He ﷺ said, “O Ibn ‘Auf! It is mercy.” Then he began to weep and said, “The eyes are shedding tears and the heart is grieved, and we will not say except what pleases our Rubb . O Ibrahim! Indeed we are grieved by your departure.” [Al-Bukhari]

Commentary

We have previously discussed three hadeeths mentioned by the author – may Allah shower blessings on him – under the chapter: Permissibility of Weeping over the Dead without Lamenting or Wailing in Riyaadus Saaliheen.

Thereafter, he mentioned two hadeeths that the Messenger of Allah

ﷺ wept when he saw two babies in the throes of death.

The first was the son of his daughter who was presented to him when the boy was breathing his last. The eyes of the Messenger of Allah ﷺ began to shed tears out of compassion for this baby because he saw him in the agony of death. So, the Prophet ﷺ empathized and wept as he is the most compassionate of all creation.

Sa'd bin Ubadah said to him: 'What is this, O Messenger of Allah? That is, why are you weeping? He ﷺ replied: 'This is mercy,' that is, I feel compassion for this baby who is going through the agony of death. 'Verily, Allah bestows His Mercy on the merciful among His slaves.' When a servant of Allah is merciful to other servants of Allah, he becomes close to the Mercy of Allah.

Hence, you should develop your soul to be merciful and gentle with babies, animals and others who deserve compassion. This way, you would earn the Mercy of Allah, Honored and Glorious. 'Verily, Allah bestows His Mercy on the merciful among His slaves.'

This is evidence for the permissibility of weeping over the dead because the Prophet ﷺ wept and said: 'This is mercy'.

This is also evidence that one should condition himself to attain the Mercy of Allah, Honored and Glorious, by all means:

﴿إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ﴾

"Surely Allah's mercy is (ever) near to the good doers." (Al-Araf: 56)

In his ﷺ statement: 'Verily, Allah bestows His Mercy on the merciful among His slaves,' is evidence that the resultant reward from Allah is in the form of the action. Since the person is compassionate to Allah's servants, Allah will likewise be compassionate to him. Indeed, Allah attends to the need of His servant if the servant attends to the need of his brother: 'Whoever attends to the need of his brother, Allah attends to his need.'⁽¹⁾

1 Reported by Al-Bukhaari in Book of Oppression and Usurpation, Chapter on a Muslim Should not Oppress a Muslim nor Hand him over to his Enemy..., no. 2442 Muslim in Book of Goodness, Joining the Tie of Kinship and Manner, Chap-

The second hadeeth is reported by Anas bin Malik - may Allah be pleased with him. The son of the Prophet ﷺ, Ibraheem - may Allah be pleased with him - was brought to him ﷺ while the child was at his last breath. This child was not from his wife khadijah, but from Mariah who was a gift from the Coptic king⁽¹⁾ to the Prophet ﷺ. The Prophet ﷺ had intimacy with her as one of his right-hand possessions and she gave birth to this child. He lived for only sixteen months and died during the lifetime of the Prophet.

He was brought to the Prophet ﷺ when he was feeling the agony of death. The most important possession of a person to himself is his soul; it is as though the dying in submitting it to the angels is contesting it with them. So, the eyes of the Prophet ﷺ began to shed tears and it was said to him: 'What is this, O Messenger of Allah? He ﷺ replied: 'Verily, the heart is grieving and the eyes are shedding tears. O Ibrahim! We are grieved by your departure from us, O Ibraheem.' Then he said again: 'The eyes are shedding tears and the heart is grieving, and we will not say except what pleases our Lord. O Ibrahim! Indeed, we are grieved by your departure.' Then the child passed away at the age of sixteen months.

This shows that there is no harm for one to weep out of compassion for the dead and grief for his exit. In this hadeeth, the Messenger of Allah ﷺ said that he is grieved at the parting of his son.

This hadeeth also shows the permissibility of venting one's grief by mentioning it; the Prophet ﷺ said: 'The heart is grieving,' and 'O Ibrahim! Indeed, we are grieved by your departure.' This is evidence that the Prophet ﷺ mourned the loss of his children. He felt pain and experienced what every other human experiences in that situation.

He had seven children; three males and four females. The most well known of the males was Ibraheem - may Allah be pleased with him, and the noblest of the females was Fatimah. She was married to Alee bin Abee Talib; Zaynab was the wife of Aboo Al-As bin Ar-Rabee; while Umm Kulthum and Ruqayyah were married to Uthman bin

ter on the Prohibition of Oppression..., no.2580

1 This king ruled part of today's Egypt at that time

Affan. When one of them died, the Prophet ﷺ married the other to him. The Messenger ﷺ did not betroth two of his daughters to any of his companions except Uthman. Thus, Uthman had the distinction of the Messenger ﷺ giving two of his daughters in marriage to him. He only married the second after the death of the first one.

The sons of the Prophet were: Al-Qasim, Abdullah and Ibraheem. The most well known among them who survived for considerable time was Ibrahim. All of his children, males and females, were from Khadijah - may Allah be pleased with him - except Ibrahim whose mother was Mariah the Copt.

None of the Prophet's children, male or female, survived him except Fatimah. This is from the wisdom of Allah, Honored and Glorious is He: none can prevent death even if he is the most honorable person before Allah. Were anyone to have the ability to avert death, the Prophet ﷺ would have averted it from his sons and daughters and also avert it from himself. However, the affair is in the hand of Allah, Honored and Glorious is He; He owns everything and Allah does not grant respite to any soul when its time comes, not even the Prophet ﷺ.

Allah knows Best.

Chapter 154: prohibition of disclosing the physical defects of the deceased

Hadeeth 928

عَنْ أَبِي رَافِعٍ أَسْلَمَ مَوْلَى رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«مَنْ غَسَلَ مَيِّتًا فَكَتَمَ عَلَيْهِ، غَفَرَ اللَّهُ لَهُ أَرْبَعِينَ مَرَّةً». رَوَاهُ
الْحَاكِمُ وَقَالَ: صَحِيحٌ عَلَى شَرْطِ مُسْلِمٍ.

Abu Rafi' Aslam ؓ, the freed slave of the Messenger of Allah ﷺ reported: The Messenger of Allah ﷺ said, "He who washes a dead body and conceals what he notices of physical defects, he will be forgiven forty times." [Al-Hakim]

Imam An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: 'Chapter on prohibition of disclosing the physical defects of the deceased.'

Then he mentioned the hadeeth of the freed slave of the Prophet ﷺ about the virtue of the one who washes a dead body and conceals his physical defects.

Physical defects noticed on the dead body can be of two types:

That which has to do with his condition;

That which has to do with his body.

The first: For example, if one were to observe that the face of the dead has changed, becoming dark and ugly, this is a sign of an evil end. We seek refuge and safety from Allah from such. It is not permissible to disclose this to people because it is tantamount to exposing his defect. The man has proceeded to his Lord who will soon recompense him with justice and blessing, as appropriate. If he amassed good deeds, then Allah will reward him ten folds for every good; otherwise, *"The recompense for an evil is an evil the like thereof."*

The second: That which has to do with his body. For example, one observes a flaw such as inflammation, black mark or any other thing which people detest to be known with. It is also not permissible to disclose this to people.

Thus, scholars – may Allah shower blessings on him – explained that the one who washes a corpse must keep the condition of the body secret if it is not pleasant. If he observes pleasant things about the corpse such as a brightened face or he found him smiling, then this is good and he should inform people. This will make the people speak well of the dead, there is no problem with this and it is not considered show off. These are considered worldly good tidings for the believer, for it is possible for a believer to experience that. For instance, it might

be observed that he maintained a pleasant physical condition even after his death. Also, he might see a good dream about himself or someone else sees a good dream about him. These are all good signs and tidings of good things.

Hence, scholars – may Allah shower blessings on him – stated that it is disliked for anyone other than those selected to wash the corpse to be present at the washing. This includes close relatives. This is because he might see something displeasing about the dead and end up being mean to the dead.’

Allah alone grants success.

Chapter 155: participation in funeral prayer and procession and the dislike of women participating in the funeral procession

Hadeeth 929

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ شَهِدَ الْجَنَازَةَ حَتَّى يُصَلَّى عَلَيْهَا، فَلَهُ قِيرَاطٌ، وَمَنْ شَهِدَهَا حَتَّى تُدْفَنَ، فَلَهُ قِيرَاطَانِ» قِيلَ: وَمَا الْقِيرَاطَانِ؟ قَالَ: «مِثْلُ الْجَبَلَيْنِ الْعَظِيمَيْنِ». متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “Whoever follows the funeral procession and offers the funeral prayer for it, will get a reward equal to one Qirat , and whoever attends it till burial, will get a reward equal to two Qirat .” It was asked, “What are two Qirat ?” He ﷺ replied, “Equal to two huge mountains.” [Al-Bukhari and Muslim]

Hadeeth 930

وَعَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ اتَّبَعَ جَنَازَةَ مُسْلِمٍ إِيْمَانًا وَاحْتِسَابًا، وَكَانَ مَعَهُ حَتَّى يُصَلَّى عَلَيْهَا وَيُفْرَغَ مِنْ دَفْنِهَا، فَإِنَّهُ يَرْجِعُ مِنَ الْأَجْرِ بِقِيرَاطَيْنِ كُلُّ قِيرَاطٍ مِثْلُ أُحُدٍ، وَمَنْ صَلَّى عَلَيْهَا، ثُمَّ رَجَعَ قَبْلَ أَنْ تُدْفَنَ، فَإِنَّهُ يَرْجِعُ بِقِيرَاطٍ». رَوَاهُ الْبُخَارِيُّ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Whosoever attends the funeral of a Muslim believing and hoping for the reward from Allah and remains with it until the prayer is offered over it and the burial is completed, he will return with a reward of two Qirat ; each Qirat is equivalent to Mount Uhud; and whosoever offers his prayer over it and returns before its burial, he will come back with one Qirat ." [Al-Bukhari]

Hadeeth 931

وَعَنْ أُمِّ عَطِيَّةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: «نُهِينَا عَنِ اتِّبَاعِ الْجَنَائِزِ، وَلَمْ يُعْزَمَ عَلَيْنَا». مُتَّفَقٌ عَلَيْهِ .

Umm Atiyyah ؓ reported: We (womenfolk) were prohibited from accompanying a funeral procession, but we were not compelled (not to do so). [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: 'Chapter on participation in funeral

prayer and procession and the dislike of women participating in the funeral procession'

Thereafter, he mentioned the first and second hadeeths from Aboo Hurairah and then the hadeeth of Umm Atiyyah. Thus, it should be known that following the funeral procession is one of the rights of a Muslim to his brother. Scholars said one should follow the funeral procession in a state of humility and contemplate on his own end. He should ruminate over this: as he is following the funeral procession of this man, soon shall others follow his funeral procession; as this person is carried, so shall he be carried.

Every son of a female, irrespective of his health status, will one day be carried on a bier. So, he should ponder over his own affairs; regardless of how long he lives, he will eventually be carried as this one is being carried and his funeral procession will be followed in the same manner.

Hence, they stated that it is inappropriate to discuss matters of this world while following a funeral procession; rather, he should meditate silently. If someone desires to discuss with him, he should remind him of the end of every living being. This way, the procession remains a funeral procession and a source of lesson; that is, it serves as a fulfillment of the right of a Muslim and a source of benefit for the one following it.

Thereafter, the author – may Allah shower blessings on him – mentioned two hadeeths from Aboo Hurairah. They indicate that whoever follows the funeral procession from the house of the deceased, until the performance of funeral prayer and burial will earn two *Qirats*. An enquiry was made about the meaning of the *Qirats* and he replied: 'Similar to two huge mountains.' In the text of Muslim, he added: 'The smaller of the two is similar to mount Uhud.' When this hadeeth was narrated to Ibn Umar, he said: 'Truly we have missed the opportunity of several *Qirats*,' that is, we did not use to follow the funeral procession, so we have missed out on several *Qirats*. Thereafter, he would follow every funeral procession, may Allah be pleased with him.

You earn a *Qirat* if you witness the funeral prayer, and two *Qirats* if you wait for the burial. However, the version of Al-Bukhari added a clause: 'that you do so having firm faith and hoping for reward'; that is, having faith in Allah, being certain of His promise and expecting His reward. Your intention is not a mere condolence visit to the bereaved family which will only be rewarded in this world. One may be rewarded for extending courtesy to his brother but the reward of two *Qirats* is only for a person who follows the funeral procession with firm faith, expecting reward, believing in Allah and trusting in His promise.

As for women, Umm Atiyyah - may Allah be pleased with him - said: 'We were prohibited from accompanying a funeral procession, but we were not compelled (not to do so).' When a companion of the Prophet, male or female, says: 'We were prohibited,' it means the Prophet ﷺ prohibited them. This is because it is the Prophet ﷺ who has the right to command and prohibit. Then it means the Messenger of Allah ﷺ prohibited them from doing that thing.

Some scholars have deduced from this hadeeth that it is disliked for women to accompany a funeral procession. This is evinced from her statement: 'We were prohibited from accompanying a funeral procession, but we were not compelled (not to do so).' Some scholars said it is prohibited in definite terms for women to follow funeral procession because the prohibition is established (from the Prophet ﷺ). However, the statement of Umm Atiyyah: 'But it was not strictly enforced upon us,' is her own understanding. We do not know whether it was the Messenger ﷺ who prohibited them and did not strictly enforce it on them or she is the one who understood it to mean that it was not strictly enforced on them.

The correct opinion is that women are prohibited from following the funeral procession. It is not permissible for a woman to follow the funeral procession because of her weakness; without a doubt, she may scream, wail, slap her cheek, scatter her hair or tear her cloth. The woman is not patient. Also, intermingling may occur between men and women during the funeral procession which may be a source of temptation. Thus, the wisdom behind following the funeral procession may be lost as there could be some vile men around with

no objective but to touch these women or enjoy staring at them. It is compulsory to prevent women from following the funeral procession as it is prohibited and not permissible. So also, it is prohibited for women to visit graves because the Prophet ﷺ cursed those women who visit graves and those who build mosques on graves and put lamps on them. Allah alone grants success.

If someone were to ask: 'Is it permissible for a woman to visit the grave of the Prophet ﷺ?' We answer that it is not permissible for a woman to visit the grave of the Prophet ﷺ because it is also a grave. If her goal is to send salutations to him, then this is achievable from any place, even the farthest part of the earth. When you say: 'As-Salam alayka ayyuhan-Nabi – Peace be upon you, O Prophet,' Allah has saddled some angels with the responsibility of conveying and informing him ﷺ of your greeting.

And Allah knows best.

Chapter 156: excellence of participating in funeral prayers in large numbers and formation of three rows or more

Hadeeth 932

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مَيِّتٍ يُصَلَّى عَلَيْهِ أُمَّةٌ مِنَ الْمُسْلِمِينَ يَبْلُغُونَ مِائَةً كُلُّهُمْ يَشْفَعُونَ لَهُ، إِلَّا شُفِّعُوا فِيهِ». رَوَاهُ مُسْلِمٌ.

'Aishah ؓ reported: The Messenger of Allah ﷺ said, "If a group of Muslims numbering a hundred perform funeral prayer over a

dead person, and all of them ask Allah's forgiveness for him, their prayer for him will be accepted." [Muslim]

Hadeeth 933

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ، فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ» رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas ؓ reported: The Messenger of Allah ﷺ said, "If a Muslim dies and forty people, who do not associate anything with Allah in worship, participate in the funeral prayer over him, Allah will accept their intercession for him." [Muslim]

Hadeeth 934

وَعَنْ مَرْثَدِ بْنِ عَبْدِ اللَّهِ الْيَزَنِيِّ قَالَ: كَانَ مَالِكُ بْنُ حُبَيْرَةَ رَضِيَ اللَّهُ عَنْهُ إِذَا صَلَّى عَلَى الْجَنَازَةِ، فَتَقَالَ النَّاسَ عَلَيْهَا، جَزَّأَهُمْ عَلَيْهَا ثَلَاثَةَ أَجْزَاءٍ، ثُمَّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَلَّى عَلَيْهِ ثَلَاثَةُ صُفُوفٍ، فَقَدْ أُوجِبَ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Marthad bin 'Abdullah Al-Yazni reported: When Malik bin Hubairah ؓ offered a funeral prayer and found a small number of participants, he would divide them into three rows and would say that the Messenger of Allah ﷺ said, "If three rows of men offer funeral prayer over anyone, his entry into Jannah will become

certain.” [Abu Dawud and At-Tirmidhi]

Commentary

The author – may Allah shower blessings on him – said: ‘Chapter on excellence of participating in funeral prayers in large numbers and formation of three rows or more.’

Then he – may Allah shower blessings on him – mentioned three hadeeths: the hadeeth of A’ishah, the hadeeth of Ibn Abbas and the hadeeth of Malik bin Hubairah. They all indicate the excellence of large congregation for the funeral prayer and the higher possibility of the supplications being answered with that.

In the hadeeth of A’ishah, whenever a group of people numbering a hundred observe the funeral prayer for a dead person, and all of them intercede for him, Allah will accept their pleadings on his behalf. It is well known that those who observe the funeral prayer would beseech Allah, Honored and Glorious, to forgive and shower mercy on the dead.

Supplicating for the dead is one of the most obligatory things in the funeral prayer. Indeed, it is one of the pillars of the Prayer without which the funeral prayer becomes invalid except one forgets.

The hadeeth of Ibn Abbas – may Allah be pleased with him and his father- proves that if forty men, who do not associate anything with Allah in worship, observe the funeral prayer for anyone, Allah will accept their intercession for him. This is a glad tiding for the believer; when the congregation for his funeral prayer is large and they plead to Allah on his behalf, then Allah will accept their entreaties.

As for the hadeeth of Malik bin Hubairah, the Messenger of Allah ﷺ said: ‘If three rows of men offer funeral prayer for anyone, his entry into Paradise becomes certain.’ that is, it becomes compulsory to admit him into Paradise.

All these hadeeths prove that the merit of a funeral prayer increases

with increase in the congregation. Thus, we observe that if a group of people would be observing funeral prayer for a person in their mosque, they would inform people in other mosques to participate. This is to have a large congregation.

If the Imam noticed that some people have missed parts of the compulsory daily prayer, he should delay the funeral prayer until these people complete their prayer. Accordingly, they would be able to participate in the funeral prayer and increase the congregation. It is possible that only the supplication of one person out of the whole congregation will be accepted.

Immediately after completing the (compulsory) prayer, some people would rise to observe the funeral prayer even if the congregation is only a row of people or more. While this is permissible, it is better to wait for others to complete their (compulsory) prayer and join the funeral prayer. This will not take much time, at most ten minutes.

Allah alone grants success.

Chapter 157: supplications in funeral prayers

Hadeeth 935

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَوْفِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ:
صَلَّى رَسُولُ اللَّهِ ﷺ عَلَى جَنَازَةٍ، فَحَفِظْتُ مِنْ دُعَائِهِ وَهُوَ
يَقُولُ: «اللَّهُمَّ اغْفِرْ لَهُ، وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ، وَأَكْرِمْ
نُزْلَهُ، وَوَسِّعْ مُدْخَلَهُ وَاعْغِسلْهُ بِالْمَاءِ وَالثَّلْجِ وَالْبَرَدِ، وَنَقِّهِ مِنَ
الْخَطَايَا، كَمَا نَقَّيْتَ الثَّوْبَ الْأَبْيَضَ مِنَ الدَّنَسِ، وَأَبْدِلْهُ دَارًا
خَيْرًا مِنْ دَارِهِ، وَأَهْلًا خَيْرًا مِنْ أَهْلِهِ، وَزَوْجًا خَيْرًا مِنْ زَوْجِهِ،

وَأَدْخَلَهُ الْجَنَّةَ، وَأَعِذُّهُ مِنْ عَذَابِ الْقَبْرِ، وَمِنْ عَذَابِ النَّارِ
حَتَّى تَمْنَيْتُ أَنْ أَكُونَ أَنَا ذَلِكَ الْمَيِّتَ. رَوَاهُ مُسْلِمٌ .

Abu 'Abdur-Rahman 'Auf bin Malik ؓ reported: The Messenger of Allah ﷺ offered a funeral prayer and I memorized his supplication. He ﷺ prayed: "Allahummaghfir lahu, warhamhu, wa 'afihi, wa'fu 'anhu, wa akrim nuzulahu, wa wassi' mudkhalahu, waghsilhu bil-ma'i wath-thalji wal-baradi, wa naqqihi minal-khataya, kama naqqaytath-thawbal-abyada minad-danasi, wa abdilhu daran khairan min darihi, wa ahlan khairan min ahlihi, wa zawjan khairan min zawjihi, wa adkhilhu-Jannata, wa a'idh-hu min 'adhabil-qabri, wa min 'adhabin-nar [if the dead person is a woman, one should change the ending of certain words in this supplication from hu to ha] (O Allah! Forgive him, bestow mercy upon him, pardon him, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You have purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present wife; admit him to Jannah and protect from the trial in the grave and punishment in the Hell)." (After hearing this supplication of the Messenger of Allah ﷺ, Abu 'Abdur-Rahman 'Auf bin Malik ؓ said:) I wished I had been that dead man. [Muslim]

Commentary

The author An-Nawawee – may Allah shower blessings on him – said in his Book (Riyaadus- Saaliheen): 'Chapter on Supplications in Funeral Prayers.'

The funeral prayer consists of the recitation of *Al-Fatihah* because it entails glorification of Allah, the Honored and Glorious is He. This is followed by seeking benediction for the Prophet ﷺ, and he is the

most rightful of mankind to be given preference even over one's self. Thereafter, one supplicates for the generality saying: "*Allahuma ighfir lihayyina wa mayyitina* - O Allah! Forgive the living and the dead among us."⁽¹⁾ Then one should supplicate for the particular person, the dead, saying: '*Allahuma ighfir lahu warhamhu* - O Allah! Forgive him and have mercy upon him.' This order is similar to the order in *At-Tashahhud*: salutation of Allah which is a glorification of Allah, then salutation upon the Prophet ﷺ, then greetings to the person and then to the righteous servants of Allah. The funeral prayer is similarly ordered except that the generality is given preference before the self. In *Tashahhud*, you supplicate for yourself by saying: '*As-Salamu alayna - peace be upon us*,' because your soul has more right on you, relative to others with the exception of the Prophet ﷺ.

In summary, the important aspects of the funeral prayer are: a person makes the first *Takbeer* (saying *Allahu Akbar* - Allah is the Greatest) then says: '*Audhu billahi minash - shaytanir- Rajeem* - I seek refuge with Allah against Satan, the accursed', then he recites the entire *Surat Al-Fatihah*. Then he pronounces the second *Takbeer* (saying *Allahu Akbar* - Allah is Great) and seeks blessing and benediction upon the Prophet ﷺ. The best form is to employ what he ﷺ taught his Ummah: "*Allahumma Salli ala Muhammad wa ala ale Muhammad, kama Sallaita ala Ibraheem wa ala ale Ibraheem, innaka Hameedun Majeed. Allahumma barik ala Muhammad, wa ala ale Muhammad kama barakta ala Ibraheem, wa ala ale Ibraheem, innaka Hameedun Majeed* - (meaning: O Allah! Send benedictions upon Muhammad and the family of Muhammad, as you sent benedictions upon Ibraheem and the family of Ibraheem. Verily, You are Praiseworthy and Magnificent. O Allah! Bless Muhammad and the family of Muhammad, as You blessed Ibraheem and the family of Ibraheem. Verily, You are Praiseworthy and Magnificent)."⁽²⁾

1 Its reference shall come latter

2 Reported by Ahmad in *Al-Musnad* (2/306), Abou Dawood in *Book of Funerals*, Chapter on Supplications for the Dead..., no. 3201, At-Tirmidhi in *Book of Funerals*, Chapter on What to Say in Salat over the Dead..., no.1024, An-Nasai in *Book of Funerals*, Chapter on supplications..., no.1986 and Ibn Majah in *Book of Funerals*, Chapter on What has been Reported Regarding Supplications in Salat Upon the Dead, no.1498

Thereafter, he pronounces the third *Takbeer* (saying Allahu Akbar – Allah is the Greatest) and supplicates for the generality of Muslims saying: ‘O Allah! Forgive the living and the dead amongst us, the present and the absent, the young and the old.’ Then he supplicates specially for the deceased with the supplication contained in the hadeeth of Anas bin Malik - may Allah be pleased with him, for instance. He said: ‘The Prophet ﷺ offered a funeral prayer and I memorized his supplication: *‘Allahumma ighfir lahu, warhamhu, wa ‘afih, wa’fu ‘anhu, wa akrim nuzulahu, wa wassi’ mudkhalahu, waghsilhu bil-ma’I wath-thalji wal-baradi, wa naqiaihi minal-khataya, kama naqqayta thawabal-abyada minad-danasi, wa abdilhu khairan minn alihi, wa zawjan khairan min zawjihi, wa adkhillul-Jannata, wa a’idh-hu min adhabil-qabri, wa min adhabin-nar* (meaning: O Allah! Forgive him, bestow mercy upon him, pardon him, overlook his faults, accord him a noble provision and make his grave spacious, wash him with water, snow and hail, purify him from sins as You purified the white garment from soiling, give him a better abode in place of his present one, and a better family in exchange of his present one, and a better spouse in place of his present one. Admit him into Paradise and protect him from the trial in the grave and punishment of the Hellfire.)

‘accord him a noble provision’ that is, grant him an honorable welcome and reception. This is because a dead person becomes a guest of Allah, Honored and Glorious is He, when it departs this word for the grave where he will either be punished or be in pleasure.

He also supplicates: ‘and make his grave spacious’ that is, enlarge his grave for him when he enters it.

‘Wash him with water, snow and hail,’ that is, cleanse him of his sins with water, snow and hail. He mentioned snow and hail because of their cold nature, and water because it is used for cleansing. The punishments for sins are hot, we ask Allah to save you and us from it; thus, it is appropriate to counter that with cold water and hail. So, cleansing is accomplished by the use of water and cooling is accomplished by the use of snow and hail.

‘Purify him from sins as You purified the white garment from

soiling, that is, grant him a perfect purification from his sins as white cloth is free of dirt. He mentioned white cloth because the least amount of dirt will be noticeable on it. So, if white cloth is truly clean, it means there is no single speck of dirt on it in contrast to black, red, green or cloth of other colors. They are unlike white cloth upon which dirt is glaringly visible.

‘Give him a better abode in place of his present one,’ because he has departed this world to a transit world. It is well known that this world is an abode of adversity, loss and anguish, so he said: **‘give him a better abode in place of his present one,’** in order to be in a state of pleasure in his grave.

‘and a better family in exchange of his present one,’ that is, his people like his mother, aunt, daughters, father, son and so on. **‘And a better spouse in place of his present one,’** that is, grant him a wife better than his earthly wife by granting him the Houris of Paradise in addition to his earthly wife. When a person marries a woman in this world and his wife dies upon firm faith, then she will be one of his wives in the hereafter.

If someone were to ask: ‘How does she become a better wife when she remains the same as she was in the earthly life?’ We respond that she would be better in characteristics, beauty and every other attributes.

‘Admit him into Paradise and protect him from the trial in the grave and punishment of the Hellfire.’ These supplications should be recited for the dead. One should be sincere to the dead in these supplications.

If the dead is female, one should say: ‘O Allah! Forgive her, bestow mercy upon her, pardon her, overlook her faults, accord her a noble provision and make her grave spacious, wash her with water, snow and hail, purify her from sins as You purified the white garment from soiling...’ that is, one uses the feminine pronoun. One is at liberty if one does not know the gender of the deceased; if he wishes, he may say: ‘O Allah! Forgive him,’ that is, forgive this person. A woman is also referred to as person. Alternatively, he may say: ‘Forgive it,’ that is, forgive this corpse; both male and female can be referred to as a


corpse, which requires the pronoun 'it'. If one knows the gender of the deceased, appropriate pronoun should be used in the supplication.

If one does not know the gender, then it is permissible to use either masculine or feminine pronoun. When he uses a masculine pronoun in this state, then he intends that: 'Forgive him,' that is, this person before us. Likewise, when he uses a feminine pronoun, he intends thereby: 'forgive her,' that is, forgive this corpse since this can be used to refer to both males and females.

Allah alone grants success.

Hadeeth 936

وَعَنْ أَبِي هُرَيْرَةَ وَأَبِي قَتَادَةَ، وَأَبِي إِبْرَاهِيمَ الْأَشْهَلِيِّ عَنْ أَبِيهِ - وَأَبُوهُ صَحَابِيٌّ - رَضِيَ اللَّهُ عَنْهُمْ، عَنِ النَّبِيِّ ﷺ أَنَّهُ صَلَّى عَلَى جَنَازَةٍ فَقَالَ: «اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا، وَصَغِيرِنَا وَكَبِيرِنَا، وَذَكَرْنَا وَأُنْثَانَا، وَشَاهِدِنَا وَغَائِبِنَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا، فَأَحْيِهِ عَلَى الْإِسْلَامِ، وَمَنْ تَوَفَّيْتَهُ مِنَّا، فَتَوَفَّهُ عَلَى الْإِيمَانِ؛ اللَّهُمَّ لَا تَحْرِمْنَا أَجْرَهُ، وَلَا تَفْتِنَّا بَعْدَهُ». رَوَاهُ التِّرْمِذِيُّ

Abu Hurairah, Abu Qatadah, and Abu Ibrahim Al-Ash-hali  reported: The Prophet ﷺ offered a funeral prayer and said: "Allahummaghfir lihaiyina wa maiyitina, wa saghirina wa kabirina, wa dhakarina wa unthana, wa shahidina wa gha'ibina. Allahumma man ahyaiytahu minna, fa'ahyihi 'alal-Islam, wa man tawaffaiytahu minna, fatawaffahu 'alal-Iman. Allahumma la tahrinna ajrahu, wa la taftinna ba'dahu (O Allah, forgive our living and our dead, our present and our absent, our young and our old, our male and our female. O Allah, whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever of us You cause to die, let him die having Iman . O Allah, do not

deprive us of our reward (for being patient) and do not subject us to trials after his death.” [Abu Dawud and At-Tirmidhi]

Hadeeth 937

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا صَلَّيْتُمْ عَلَى الْمَيِّتِ، فَأَخْلِصُوا لَهُ الدُّعَاءَ». رَوَاهُ أَبُو دَاوُدَ .

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: “When you pray over the dead, make a sincere supplication for him.” [Abu Dawud and Ibn Majah]

Commentary

These hadeeths are about supplication for the dead during the funeral prayer. The hadeeth of 'Awf bin Malik - may Allah be pleased with him - about supplication specifically for the dead has been discussed earlier. This hadeeth is about supplication for the generality (of Muslim). One says: ‘O Allah! Forgive our living and our dead, our young and our old, our male and our female, and our present and our absent. O Allah! Whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever You cause to die, let him die having *Iman* (faith). O Allah! Do not deprive us of our reward and do not subject us to trials after his death.’

A single expression could suffice for these statements. Were one to say: ‘O Allah! Forgive our living and our dead,’ then it would encompass everything. However, the time of supplication is a time for detail, because every statement uttered is itself an act of worship to Allah, Honored and Glorious. So, more rewards accrue from the repetitions.

If one says: ‘(Forgive) our living and our dead,’ this includes the

living who is present (at the funeral), the dead who passed on long ago and the one who has just passed away.

‘(Forgive) our young and our old,’ this includes the young and old, both living and dead. The mention of the young here despite the fact that the young have no sins is just by way of natural association; that is, since he was going to mention the old. Otherwise, the young have no sin such as to warrant seeking forgiveness for them.

‘(Forgive) our male and our female,’ is also all-encompassing.

‘(Forgive) our present and our absent,’ for example, the one present (not traveling) and the traveler.

‘O Allah! Whosoever of us You keep alive, keep him alive (faithful) to Islam, and whosoever You cause to die, let him die having *Iman* (faith).’ Islam is mentioned along with life; this means that one should be observed to submit to Allah in this life. On the other hand, with the mention of death, he said: ‘let him die having *Iman* (faith),’ this is because *Iman* is nobler and resides in the heart. What happens at death and on the Day of Resurrection depends on what is contained in the heart.

O Allah! Do not deprive us of our reward and do not subject us to trials after his death.’ That is, do not deprive us of the reward of observing funeral prayer for him. As earlier mentioned, one is rewarded for observing prayer for the deceased. Whoever witnesses the funeral until the funeral prayer is observed will earn a *Qirat*, and whoever waits until the corpse is buried will earn two *Qirats*. Similarly, there is a reward for the bereaved if he is patient upon his grief.

‘And do not subject us to trials after his death.’ That is, do not lead us away from our Religion after him. This is because one cannot be certain that a living person will be safe from trial. As long as a person’s soul has not left the body, he is vulnerable to trial in his Religion, refuge is with Allah. Hence, he said: ‘And do not subject us to trials after his death.’

One should employ this supplication in compliance with the practice of the Messenger of Allah ﷺ.

The hadeeth of Aboo Hurayrah – may Allah be pleased with him – stated that the Prophet ﷺ said: ‘When you pray over the dead, make a sincere supplication for him.’ This means that your mind should be present and conscious, concentrating on the supplication and soliciting Allah earnestly for your dead brother. This is because of his great need of your supplication.

Allah alone grants success.

Chapter 158: haste in burial

Hadeeth 941

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «أَسْرِعُوا بِالْجَنَازَةِ، فَإِنْ تَكُ صَالِحَةً، فَخَيْرٌ تَقْدُمُونَهَا إِلَيْهِ، وَإِنْ تَكُ سِوَى ذَلِكَ، فَشَرٌّ تَضَعُونَهُ عَنْ رِقَابِكُمْ». متفقٌ عليه .

Abu Hurairah ؓ reported: I heard the Prophet ﷺ saying, “Hurry up with the dead body (for its burial), for if it is pious, you are speeding it to goodness and if it is otherwise, you are laying an evil off your necks.” [Al-Bukhari and Muslim]

Hadeeth 942

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ يَقُولُ: «إِذَا وُضِعَتِ الْجَنَازَةُ، فَاحْتَمَلَهَا الرِّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً، قَالَتْ: قَدُّمُونِي، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ، قَالَتْ لِأَهْلِهَا: يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا؟ يَسْمَعُ صَوْتَهَا كُلَّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَ الْإِنْسَانُ لَصَعِقَ». رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Al-Khudri ؓ reported: The Prophet ﷺ said, "When a dead body is placed on a bier and men carry it on their shoulders, if he was a pious man, it (corpse) says: 'Take me in haste.' But if he was not righteous, it says to its bearers: 'Woe to it. Where are you taking it?' Everything except man hears its voice. Had a human being heard its voice, he would have surely fallen into swoon." [Al-Bukhari]

Commentary

The author said in the book, *Riyaadus Saaliheen*: 'Chapter on Haste in Burial.'

Haste in burial entails promptness to prepare the body, swiftness of the procession and speed to bury the corpse. The dead is either righteous or otherwise. If he is righteous, a delay will imply barring him from what Allah has prepared for him of pleasure in the grave. That is because he is departing from this world to that which is better and nobler.

When death comes to retrieve the soul, the righteous soul will be given glad tidings. It will be said to it: 'Be informed of tidings of blessing from Allah and pleasure.' So, it yearns and becomes eager because of this good news. Hence, it is obligatory to hurry and hasten the burial. A delay is a wrong to the soul and an inhibitor from that which Allah has prepared for it of pleasure.

However, if the soul is unrighteous, refuge is with Allah, it should not be in our midst and we should hasten to free ourselves from it. This is why the Prophet ﷺ said: 'Hurry up with the dead body,' that is, hasten to prepare it, hasten the procession and hasten the burial without delay. 'If it is pious, you are speeding it to goodness,' that is, better than what it is leaving behind. It is moving to Allah's Mercy, Pleasure, Joy and Light, may Allah count us among them. Hence, you are speeding it to goodness. If it is otherwise, that is, unrighteous, 'you are laying an evil off your necks.' That is, you free yourself from it, and there is no benefit in retaining that which has no good in our

company. Therefore, it is understood from this hadeeth that it is Sunnah to hasten the funeral without delay.

Today, some people would wait for all members of the deceased's family to gather from different parts of the world. They may be as far flung as Europe or America, and this may add another day or two. This is an injustice to the dead and disobedience to the command of the Messenger ﷺ: 'Hurry up with the dead body.' If he has been buried before the arrival of his family members, they may perform funeral prayer upon his grave. There is a degree of tolerance in this matter, praise be to Allah.

What is the benefit of delaying the burial until their arrival? Nothing benefits the deceased except supplications and funeral prayer which can be performed over the grave. So, there is no reason for this delay.

If someone were to say: 'Did the Prophet ﷺ not die on Monday and was not buried until Thursday night?! We respond: 'You are correct. The companions wished to appoint a caliph for the servants of Allah before the burial of the Messenger of Allah ﷺ. This way, the earth will not be without a caliph of Allah. Hence, once the pledge of allegiance to Aboo Bakr - may Allah be pleased with him - was completed, they hastened to bury the Prophet ﷺ immediately. The reason for this delay is thus clear and understandable.

From his statement: 'If it is pious, you are speeding it to goodness and if it is otherwise...' we learn that one should only allude to evil words rather than being explicit. The opposite of righteous is corrupt, but the Prophet ﷺ avoided the word 'corrupt' and chose to say: 'If it is otherwise.' This has to do with good manners, decency and civility in choice of words, otherwise the meanings are the same. Decency in speech is truly amazing; take a look at His (Allah) Words, Exalted is He, about the Jinn:

﴿وَأَنَّا لَا نَدْرِي أَشَرٌّ أُرِيدَ بِمَن فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۖ﴾

"And we know not whether evil is intended for those on earth or whether their Lord intends for them a Right path." (Al-Jinn: 10)

When they intended to mention good, they related it to Allah:

‘Or whether their Lord intends for them a Right path,’

but when referring to evil, they said:

‘Whether evil is intended,’

They did not say: Allah intended evil, although Allah is One Who wills good and evil. However, the evils which Allah wills are not evil in His actions (that is, His actions themselves are not evil) but in their object (that is, evil for those objects upon whom they implemented). As for His action, Honored and Glorious is He, there is no doubt that they are good. However, he decrees evil for a good, for a wisdom which He, Honored and Glorious, intends.

The important point is that one should be polite in his choice of words without impairing the intended meaning. It is said that a king once saw a dream that his teeth fell off. He became very concerned and gathered the dreams interpreters, those who explain dreams. One of them said to him: ‘People around you, among whom are your family members, will die.’ This frightened the king who was not pleased with this explanation, so he ordered that the man be whipped. Then he invited another interpreter and sought for his opinion, he said: ‘The king will outlive members of his family.’ The king honored him and rewarded him although the message is essentially the same. The choices of words have their effect; and thus, the Messenger ﷺ said: ***‘And if it is otherwise, you are laying an evil off your necks.’*** And no person likes to keep evil or remain with evil.

Thereafter, he (An-Nawawee – may Allah shower blessings on him) mentioned the hadeeth of Abu Sa’eed Al-Khudri - may Allah be pleased with him. When a man dies and his corpse is placed on a bier, ***‘If he was a pious man, it (the corpse) says: Take me in haste.’*** This is said with a voice audible to everything except mankind. They do not hear it as a favor from Allah, Honored and Glorious; otherwise, we would become unconscious. Allah has relieved us of this but the animals and all other things hear it. It says: ***‘Take me in haste.’*** But what are they taking him to? They hasten him to that which Allah

has prepared for it of pleasure which it was informed of at the time the soul was taken.

But if he was not righteous, it says: ‘Woe to me, where are you taking me to?’ refuge is with Allah. It curses itself because it will soon encounter punishment in the grave, we beseech Allah for wellbeing. The grave squeezes it until its ribs interlock and a door to the fire (hell) is opened for it, we beseech Allah for safety. No living human knows or perceives this.

Among the favors of Allah, the Mighty and Sublime, is that He has protected us from hearing this. Were we to know this, we would never bury the dead again but Allah has secured us from it.

This shows that it is one of the rights of the dead upon us that we hasten his burial. Hence, scholars say that it is an established Sunnah to hasten to prepare the dead, except for one who dies all of a sudden. In this case, one should wait to ascertain that he is dead. This is because it is probable that he only passed out but still alive. So, one should wait until it is certain, then one hastens the burial.

Allah alone grants success.

Chapter 159: about speedy repayment of the debts of a deceased person and preparation of burial

Hadeeth 943

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ، عَنِ النَّبِيِّ ﷺ قَالَ: «نَفْسُ الْمُؤْمِنِ مُعَلَّقَةٌ بِدَيْنِهِ حَتَّى يُقْضَى عَنْهُ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ حَدِيثٌ حَسَنٌ.

Abu Hurairah ؓ reported: The Prophet ﷺ said, “The soul of the

deceased believer remains pending on account of the debt till it (the debt) is repayed.” [At-Tirmidhi]

Hadeeth 944

وَعَنْ حُصَيْنِ بْنِ وَحَّاحٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ طَلْحَةَ بْنَ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ مَرِضَ، فَأَتَاهُ النَّبِيُّ ﷺ يَعُودُهُ فَقَالَ: «إِنِّي لَا أَرَى طَلْحَةَ إِلَّا قَدْ حَدَثَ فِيهِ الْمَوْتُ فَأَذِنُونِي بِهِ وَعَجِّلُوا بِهِ، فَإِنَّهُ لَا يَنْبَغِي لِجِيفَةِ مُسْلِمٍ أَنْ تُحْبَسَ بَيْنَ ظَهْرَانِي أَهْلِهِ». رَوَاهُ أَبُو دَاوُدَ .

Hussain bin Wahwah ؓ reported: When Talhah bin Al-Bara' ؓ fell ill, the Prophet ﷺ came to visit him and said, “Verily, I think that Talhah is about to die. So inform me when he is dead and make haste (in burying him). Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members.” [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said in his Book, Riyaadus Saaliheen: ‘Chapter about speedy repayment of the debts of a deceased person and preparation of burial except it dies suddenly, then one should wait until it is confirmed dead.’

This indicates that it is obligatory for the family of the deceased to hasten to settle his debts once he passes on. It is not permissible for them to delay it, because they have no right to the wealth he has left behind until the debt is settled. This is why Allah - the most High - said:

﴿ مِنْ بَعْدِ وَصِيَّةٍ يُوصِي بِهَا أَوْ دَيْنٍ غَيْرَ مُضَاعَرٍ ﴾ (١٢)

'After the payment of legacies he (or she) may have bequeathed or debts, so that no loss is caused (to anyone).'"(An-Nisa: 12)

The heirs have no right to take anything from the estate until the deceased's debts are settled. They must hasten to settle them except a debt that has not become due for repayment. In such case, the creditor should be asked to wait. If however they refuse, it should be settled quickly except the heirs pledge a collateral or surety to the creditors.

People have become careless in settling the debts of the dead. A person would die with debt on him, but the heirs would start to play with the estate and delay settling the debt. For instance, a deceased amassed a debt of one hundred thousand and left several houses and landed properties. So, the heir may say: 'We will not sell the properties now; we shall wait until their values appreciate to sell them.' This is unlawful. What is required of them is to hasten to sell the properties, even if they go for half the price. This is because the wealth is not theirs but that of the deceased.

Another case in point is a person who took loan from a mortgage bank but died before completing the installments. You find the heirs not attaching any importance to the issue and not paying off the debt. Satan may even delude them to refer the matter to a law court in order to seek for pardon. Then, they may say: 'We shall wait for the injunction of the court.' No one is certain about the fate of their request, which may be rejected or accepted.

It is not permissible for them to do this. What is required is that they hasten to settle the debt on behalf of the deceased. However, if the dead has completed the installments which matured while he was alive but the house is still in the custody of the mortgage bank, then he is free and this will not harm him.

If a person dies after paying all the installments which were due while he was alive to the mortgage bank, some wary people would think that his soul remains suspended as a result of this debt. This is not the case. So long as there is collateral, then the deceased is free. This is indicated by the fact that the Prophet ﷺ passed away while he was indebted to a Jewish man who held his armour as collateral. Would you say that the soul of the Messenger ﷺ is suspended due to this debt!

No, this is because he had guaranteed it with a sufficient collateral.

Thereafter, the author – may Allah shower blessings on him – mentioned the hadeeth of Aboo Hurayrah – may Allah be pleased with him. He reported that the Prophet ﷺ said: ‘The soul of the deceased believer remains pending on account of the debts until they are repaid’; that is, the soul though in the grave, is suspended due to the debt. It seems that the deceased experiences harm due to the delay in settling the debt, and Allah knows best. It could not relish the pleasure nor rejoice (in the grave) because of its debt. Hence, we say that the heirs must hasten to settle the debts.

The second hadeeth has earlier been discussed: it is an emphasized Sunnah to hasten the burial. Thus, he said: ‘Indeed, it is improper for the corpse of a Muslim to be kept lying unburied among his family members.’ However, it is not blameworthy to delay it for an hour of two in order to assemble a larger congregation. For instance, if he died in the early hours of the Friday, one may delay the burial till after *Salatul Jum'ah* so that the congregation will be large. There is no problem with this *Insha Allah*, and this delay is not harmful.

Allah alone grants success.

Chapter 160: admonition beside the grave

Hadeeth 945

عَنْ عَلِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا فِي جَنَازَةٍ فِي بَقِيعِ الْغَرْقَدِ فَأَتَانَا رَسُولُ اللَّهِ ﷺ فَقَعَدَ، وَقَعَدْنَا حَوْلَهُ وَمَعَهُ مَخْصَرَةٌ فَنَكَسَ وَجَعَلَ يَنْكُتُ بِمَخْصَرَتِهِ، ثُمَّ قَالَ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَقَدْ كُتِبَ مَقْعَدُهُ مِنَ النَّارِ وَمَقْعَدُهُ مِنَ الْجَنَّةِ فَقَالُوا: يَا رَسُولَ اللَّهِ! أَفَلَا تَتَكَلَّمُ عَلَيَّ كِتَابِنَا؟ فَقَالَ: «اعْمَلُوا، فَكُلُّ مُيَسَّرٍ لِمَا

خُلِقَ لَهُ» وَذَكَرَ تَمَامَ الْحَدِيثِ. مُتَّفَقٌ عَلَيْهِ .

'Ali ؓ reported: We were accompanying a funeral procession in Baqi' Al-Gharqad (graveyard in Al-Madinah) when the Messenger of Allah ﷺ proceeded towards us and sat down. We sat around him. He had a small stick in his hand. He was bending down his head and scraping the ground with the stick. He said, "There is none among you but has a place assigned for him either in the Jannah or in the Hell." The Companions said: "O Messenger of Allah, should we not depend upon what has been written for us (and give up doing good deeds)?" The Messenger of Allah ﷺ said, "Carry on doing good deeds. Every one will find it easy to do such deeds (as will lead him to his destined place) for which he has been created." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: 'Chapter on Admonition at the Grave Site.'

Admonition means to remind people with that which will soften the heart, either by arousing their interest in good or frightening them from evil. This is admonition. The greatest and most reformative form of admonition is the Noble Qur'an. Allah - the most High - said:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى

وَرَحْمَةٌ لِلْمُؤْمِنِينَ ﴿٥٧﴾﴾

"O mankind! There has come to you a good advice from your Lord (that is, the Qur'an ordering all that is good and forbidding all that is evil, and a healing for that [disease of ignorance, doubt, hypocrisy and differences and so on] in your breasts, - a guidance and a mercy (explaining lawful and unlawful things and so on) for the believers." (Yunus: 57)

The Qur'an, for the one who has a heart or who lends hear while he is heedful, is the best of admonishers. Unfortunately, the hearts of many or most of people do not receive admonition from the Qur'an because the hearts are hardened. Allah – the most High - has said regarding those when it is recited upon them:

﴿ قَالَ أَطِيرُ الْآوَلِينَ ﴾ (١٣)

“He said: Tales of the ancients.” (Al-Mutaffifin: 13)

And refuge is with Allah; he refers to this as mere fairly tale. Allah - the most High - said, verily, they are not fairy tales of anicient:

﴿ كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ﴾ (١٤)

“Nay! But on the hearts is the Ran (covering of sins and evil deeds) which they used to earn,” (Al-Mutaffifin: 14)

That is, their accumulated evil deeds have sealed their hearts so they do not perceive what the righteous ones, those blessed by Allah, perceive from the Qur'an. We beseech Allah to bless you and us. Notwithstanding, a person whom Allah has granted clear speech, power of oration and knowledge may admonish people and soften their hearts in a manner not achievable with the recitation of the Qur'an. This has been often experienced and well tested.

Thereafter, the author – may Allah shower blessings on him – mentioned the hadeeth of Alee bin Abee Talib - may Allah be pleased with him - who said: ‘We were accompanying a funeral procession in *Baqi Gharqad* cemetery.’ This is the well known Al-Baqee' cemetery in Madeenah today. *Gharqad* is a well known type of tree. It was named the *Gharqad* cemetery because of the abundance of this type of tree there. It was the cemetery of the people of Madeenah and the Prophet ﷺ had said: ‘O Allah! Forgive the people (dead) of *Gharqad* cemetery.’ He said this three times.

They were attending a funeral and the Prophet ﷺ came and sat down. So, the people sat around him because everyone loved to sit with the Prophet ﷺ. They sat around him and he had a stick in his hand. He

bowed his head and began to scratch the ground with his stick like someone who is worried. Then he said: 'There is none among you but has a place assigned for him in the fire (hell) and the Paradise.' Each person has a place demarcated for him in Paradise if he is a person of Paradise or in hell if he is a person of hell. This was ordained fifty thousand years before the creation of the heavens and earth.

We beseech Allah to count you and us among the successful ones. When he uttered this statement, they asked: 'O Messenger of Allah, should we not depend on what has been written for us (and give up doing good deeds)?' That is, since the issue is already decided, what is the need for action? So, he ﷺ said: 'Do not abandon working. No one earns the Paradise except by way of deeds, and no one earns the Hell except by way of deeds. None will enter the Hell except one who earns the deeds of hell and none will enter the Paradise except one who earns the deeds of people of Paradise. He then said: 'Carry on doing good deeds. Everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created.'⁽¹⁾ As for people of success, the deeds of people of success have been made easy for them. Similarly, the deeds of the people of misfortune has been made easy for the misfortune ones. Then he recited the word of Allah - the most High:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيَرُهُ لِلْعُسْرَىٰ ۖ وَأَمَّا مَنْ بَخِلَ ۖ﴾

﴿وَأَسْتَفْتَىٰ ۖ وَكَذَّبَ بِالْحُسْنَىٰ ۖ فَسَنِيَرُهُ لِلْعُسْرَىٰ ۖ﴾

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna. We will make smooth for him the path of ease. But he who is greedy miser and thinks himself self sufficient, and gives the lie to Al-Husna (the Best [that is, la ilaha illa Allah - none has the right to be worshipped but Allah]). We will smooth for him the path of evil.' (Al-Lail: 5-10)

He advised them to carry on with good deeds and they should not depend on what has been written down. The decree is unknown and we have no information about it. However, acting righteously is an

1 Its reference has preceded

omen that the person is one of the people of good, acting otherwise is a warning (that he may be of the people of evil). He ﷺ said: 'Carry on doing good deeds. Everyone will find it easy to do such deeds (as will lead him to his destined place) for which he has been created.' O brother! If you observe that Allah has made the deeds of the people of success easy for you, then it is an omen that you are of the successful ones. If you discover that you have great concern for *Salat*, *Zakat*, good deeds and you possess the fear of Allah, Honored and Glorious is He, then know and rejoice that you are one of the successful ones. Allah – the most High – said:

﴿فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ۖ وَصَدَّقَ بِالْحُسْنَىٰ ۖ فَسَنِيْرُهُ لِلسَّيْرِ ۖ﴾ (٧)

"As for him who gives (in charity) and keeps his duty to Allah and fears Him, and believes in Al-Husna (La ilaaha illa Allah). We will make smooth for him the path of ease (goodness)." (Al-Lail: 5-7)

If you observe that you are not like this, you take pleasure in doing evil - Allah forbid - and you are easily fed up with righteous actions, then beware and take heed. Save your soul and turn to Allah, Honored and Glorious is He, in repentance so that he may make it easy for you. You should know that when you turn to Allah in repentance, Allah turns to you in forgiveness regardless of the sins you have committed. Allah - the most High said:

﴿قُلْ يَعْبادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ

الذُّنُوبَ ۖ﴾ (٥٣)

"Say: O Ibadi (My slaves), who have transgressed against themselves (by committing evil deeds and sins)! Despair not of the Mercy of Allah, verily Allah forgives all sins." (Az-zumar: 53)

Therefore, when a person comes to the graveyard, sits down and people sit around him, then this is a good opportunity to admonish the people with that which is relevant. One should admonish with the like of this hadeeth or the hadeeth of Abdur-Rahman bin Marrah where the Messenger ﷺ came to the burial of an *Ansar* man and met

them still digging the grave. He sat down and people sat around him, they sat as though there were perched birds on their heads. This is a sign of respect for the Messenger of Allah ﷺ and reverence for the assembly. He ﷺ began by informing them that when death approaches a person, the angel of mercy or the angel of punishment will descend to him. He went on to narrate series of events filled with admonition.⁽¹⁾ This is the manner of admonition at the grave site.

As for someone standing at the grave site and speaking as though he were delivering a sermon, this is not from the guidance of the Messenger. It is not part of the guidance of the Messenger ﷺ for a person to stand amidst people as though delivering a speech; this is not part of the Sunnah. The Sunnah is to act exactly as the Messenger ﷺ did. If people are seated and the corpse has not been buried, you should sit and await the burial, and talk to the people in a somber mode.

Some people deduced from this chapter heading, Admonition at the grave site, and from those before this author, such as Al-Bukhari in his Saheeh, who used this chapter heading, that there should be a person to address people. He would raise his voice saying: 'O servants of Allah,' and other expressions which are used in the course of a sermon. This is a flawed understanding, absolutely inaccurate.

Admonition at the grave site should be restricted to the manner narrated in the Sunnah in order not to turn the cemetery to a pulpit. The admonition should be sober, with people sitting down, and the sign of anguish and contemplation should be apparent on them. One should not display a sign of audacity similar to a person dispatching an army and advising them to struggle hard. Well, Allah grants His favor to whomever he wills. Some people understand from the Religious texts that which is not intended. And Allah guides whomever He wills to the straight path.

Another inappropriate action is people gathering in groups, while awaiting the burial of the corpse, to chat such that you could hear some of them laugh. This is a mistake, and the cemetery is not the place

1 Reported by An-Nasai in Book of Funerals, Chapter on What the Believer is met with of Karamah (distinction)..., no.1833

for such. Hence, scholars stated that the one accompanying a funeral must be calm and contemplate on his condition. Today, he is awaiting the burial of this corpse, people shall await his own burial tomorrow. As he buried others, so shall he be buried' as Ka'b bin Zuhayr said:

'Every son of a female though his lifespan may be lengthy

One day on a concave facility (bier) shall he be carried.'

We beseech Allah to grant you and us good end.

Chapter 161: supplication for the deceased after his burial

Hadeeth 946

عَنْ أَبِي عَمْرٍو - وَقِيلَ: أَبُو عَبْدِ اللَّهِ، وَقِيلَ: أَبُو لَيْلَى -
عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَغَ
مَنْ دَفَنَ الْمَيِّتِ وَقَفَ عَلَيْهِ، وَقَالَ: «اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلُّوا
لَهُ التَّثْبِيتَ، فَإِنَّهُ الْآنَ يُسْأَلُ». رَوَاهُ أَبُو دَاوُدَ .

Abu 'Amr (also called Abu 'Abdullah and also Abu Laila) from 'Uthman bin 'Affan ؓ reported: After the burial of a dead man, the Prophet ﷺ would stand by the grave and say, "Ask Allah to forgive your brother and supplicate for him for steadfastness because he is being questioned (about his deeds) now." [Abu Dawud]

Hadeeth 947

وَعَنْ عَمْرِو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِذَا دَفَنْتُمُونِي،

فَأَقِمْوْا حَوْلَ قَبْرِیْ قَدْرَ مَا تُنَحِّرُ جَزَوْرٌ، وَیُقَسِّمُ لَحْمَهَا حَتَّى
أَسْتَأْنِسَ بِكُمْ، وَأَعْلَمَ مَاذَا أُرَاجِعُ بِهِ رُسُلَ رَبِّیْ. رَوَاهُ مُسْلِمٌ.
وقد سبق بطوله .

‘Amr bin Al-‘As ؓ used to say: “When you have buried me, keep standing near my grave till (for the time it takes to) a camel is slaughtered and its meat is distributed, so that I may feel your nearness and know what to reply to the angels sent by my Rubb.” [Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on supplication for the deceased after the burial, sitting near his grave for a while to supplicate and seek forgiveness for him.’

This is because once the deceased is buried, two angels approach him to ask him about his Lord, his Religion and his Prophet. So, the Prophet ﷺ would tarry at the grave after burying the corpse. He would say: ‘Seek forgiveness for your brother, and beseech for him firmness, for he is now been questioned.’ It is established in the Sunnah for a person to wait after burial to pray for the deceased. He should say: ‘O Allah! Forgive him,’⁽¹⁾ three tiems; ‘O Allah, make him firm,’ three times. This is because the Prophet ﷺ usually makes his supplication three times.⁽²⁾ Thereafter, he should leave without sitting to recite words of remembrance or to seek forgiveness.

This is what is established in the Sunnah. As for what he (An-

1 Reported by Muslim in Book of Funerals, Chapter on Supplication for the Dead in *Salat*, no.963

2 Reported by Al-Bukhaari in Book of Ablution, Chapter on when Filth if thrown Upon the Back of One in *Salat* ..., no.240 and Muslim in Book of Jihad and Expeditions, Chapter on What the Prophet ﷺ used when the idolaters harmed him ..., no.1794

Nawawi) – may Allah shower blessings on him – mentioned from Amr bin Al-'Aas - may Allah be pleased with him - that he ordered his family to stay beside his grave after burying him for the time sufficient to slaughter a camel, he said: 'So, that I may enjoy your company till I know what the messengers of my Lord will return with,' that is, angels. This was from his personal deductive reasoning which we do not agree with. This is because the guidance of the Prophet ﷺ is more perfect than the guidance of any other person. The Prophet ﷺ never used to wait or sit at the grave after the burial for the length of time to slaughter and divide the meat of a camel, nor did he command his companions to do that. The most he did was to command them to wait at the grave to seek forgiveness for its inhabitant and ask for firmness. This is the Sunnah. People should depart after that.

As for reciting Qur'an by the grave, the most authentic opinion is that it is detested. It is also detested for a person to go to a grave to stay or sit there reciting the Qur'an because this is an innovation. The Prophet ﷺ had said: 'Every innovation is misguidance.' The lightest position is that it is detested.

Allah alone grants success.

Chapter 162: charity on behalf of the deceased and praying for him

Hadeeth 948

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ ﷺ: إِنَّ أُمِّي
اِفْتُلِتَتْ نَفْسُهَا وَأَرَاهَا لَوْ تَكَلَّمَتْ، تَصَدَّقْتُ، فَهَلْ لَهَا أَجْرٌ إِنْ
تَصَدَّقْتُ عَنْهَا؟ قَالَ: «نَعَمْ». متفق عليه .

'Aishah ؓ reported: A man said to the Prophet ﷺ: "My mother has died suddenly. I think that if she were able to talk (alive) she would

have given in Sadaqah (charity). So, if I give Sadaqah now on her behalf, will she get the reward?" The Messenger of Allah ﷺ said, "Yes (she will be rewarded for that)." [Al-Bukhari and Muslim]

Hadeeth 949

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ: صَدَقَةٍ جَارِيَةٍ، أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ». رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "When a man dies, his deeds come to an end, except for three: A continuous charity, knowledge by which people derive benefit, pious son who prays for him." [Muslim]

Commentary

The author said in Riyaadus Saaliheen: 'Chapter on charity on behalf of the deceased and praying for him.'

Thereafter, he quoted the statement of Allah - the most High:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ﴾ (10)

"And those who came after them say: our Lord! Forgive us and our brethren who have preceded us in faith, and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, most merciful." (Al-Hashr: 10)

"And those who came after them..."

That is, after the two groups of predecessors: The *Muhajirun* (Emigrants) and the *Ansar* (Helpers: those who had home in Madeenah and had adopted the faith). This Ummah consists of three groups: The *Muhajirun*, the *Ansar* and those who came after them. Allah – the most High - mentioned all of them together in two verses of the Qur'an:

﴿وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَدَّمُونَ وَالَّذِينَ تَبِعُوا مِنْ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۖ﴾

“And the first to embrace Islam of the *Muhajirun* (those who migrated from Makkah to Madeenah) and the *Ansar* (the citizens of Al- Madinah who helped and gave aid to the *Muhajirun*) and also those who followed them exactly (in faith). Allah is well- pleased with them as they are well- pleased with Him.”(At-Taubah: 100)

Also in *Surat Al- Hashr*:

﴿لِلْفُقَرَاءِ الْمُهِاجِرِينَ الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ وَأَمْوَالِهِمْ يَبْتَغُونَ فَضْلًا مِنَ اللَّهِ وَرِضْوَانًا وَيَنْصُرُونَ اللَّهَ وَرَسُولَهُ ۚ أُولَئِكَ هُمُ الصَّادِقُونَ ۝۸ وَالَّذِينَ تَبَوَّءُوا الدَّارَ وَالْإِيمَانَ مِنْ قَبْلِهِمْ يُحِبُّونَ مَنْ هَاجَرَ إِلَيْهِمْ وَلَا يَجِدُونَ فِي صُدُورِهِمْ حَاجَةً مِمَّا أُوتُوا وَيُؤْثِرُونَ عَلَىٰ أَنْفُسِهِمْ وَلَوْ كَانَ بِهِمْ خَصَاصَةٌ ۚ وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝۹ وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ سَبَقُونَا بِالْإِيمَانِ وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًا لِلَّذِينَ ءَامَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ۝۱۰﴾

“(And there is also a share in this booty) for the poor emigrants, who were expelled from their homes and their property seeking bounties from Allah and to please Him. And helping Allah (that is, helping His Religion) and His Messenger (Muhammad ﷺ) – such are indeed the truthful (to what they say), - And those who before

them had homes (in Madeenah) and had adopted faith, - love those who emigrate to them, and have no Jealousy in their breasts for that which they have been given (from the booty of Banu An-Nadir), and give them (emigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful. And those who came after them say: "our Lord! Forgive us and our brethren. Who have preceded us in faith and put not in our hearts any hatred against those who have believed. Our Lord! You are indeed full of kindness, most merciful." (Al-Hashr 59: 8-10)

So, if you see a man seeking Allah's mercy and forgiveness for the companions of the Prophet and loving them, then know that he will be with them. If you see a man abusing the companions of the Prophet, not seeking mercy for them nor seeking forgiveness for them, then know that they are free of him as he is from of them. He has no portion in this Ummah because the companions of the Prophet are the intermediaries between the Messenger of Allah ﷺ and us. They conveyed the *Sharee'ah* of Allah from the Messenger of Allah ﷺ. He ﷺ is the intermediary between our Lord and us; the one who conveyed the speech of our Lord to us. When a person denigrates the intermediary between the Messenger of Allah ﷺ and us, the person has denigrated the entire *Sharee'ah*. The *Sharee'ah* will have no value if all those who conveyed it to us are criminals and evil people.

Importantly, no one disparages Aboo Bakr and Umar except one who lacks even a mustard seed worth of faith in his heart. They - may Allah be pleased with them - are the best of the followers of the Messengers in generality. There is no follower of Musa عليه السلام, Ibrahim عليه السلام, Isa عليه السلام or Muhammad better than Aboo Bakr and Umar. Whoever disparages them has no shred of faith in his heart - may Allah forbid. So also, whoever abuses or derides the companions of the Prophet has derided the Religion of Allah, Honored and Glorious.

This why He - the most High - said:

﴿وَالَّذِينَ جَاءُوا مِنْ بَعْدِهِمْ يَقُولُونَ رَبَّنَا اغْفِرْ لَنَا وَلِإِخْوَانِنَا الَّذِينَ

سَبَقُونَا بِالْإِيمَانِ﴾

“And those who came after them say: Our Lord! Forgive us and our brethren who have preceded in faith.” (Al-Hashr 10)

Thereafter, the author buttressed his point with the hadeeth of A'aishah - may Allah be pleased with her - that a man said: ‘O Messenger of Allah, my mother lost her soul,’ that is, she died, ‘had she spoken she could have given in charity, should I give charity on her behalf.’ He said: ‘Yes.’

This shows that it is permissible to give charity on behalf of the deceased. So, when you want to give charity, you should intend that this is for your mother, father, brother, sister or any deceased Muslim. This would benefit the person. As for supplicating for the deceased, the hadeeth of Aboo Hurairah states: ‘When a person dies, his deeds end,’ because the abode of deeds is this earthly abode. When a person dies, that is the end. There is no deed after death.

‘When a person dies, his deeds end except for three things: continuous charity,’ that is, he (the deceased) had established a foundation, a housing project or anything for the poor. ‘Or knowledge from which people continue to benefit,’ that is, after his demise. ‘Or a righteous child who supplicate for him,’ because a child that is not righteous would not supplicate for his parents nor be good to them. However, the pious child supplicates for his parents after their demise. Hence, it is really important to strive to raise our children to be righteous; their piety will be good for them and beneficial to us as they would supplicate for us after our demise.

The best of these three things is knowledge from which people continue to benefit. I will give you an example, rather, several examples: Aboo Hurairah - may Allah be pleased with him - was one of the most knowledgeable companions of the Prophet ﷺ. Sometimes he would slump due to extreme hunger but most Muslims only read his narrations. He has conveyed those (numerous) hadeeths to us and this is a continuous charity even if he performed no other charity during his lifetime! Imam Ahmad and Shaykhul-Islam Ibn Taimiyyah – may Allah shower blessings on them both - teach us though they are presently in their graves. This is because we have their books with us.

Consider the great caliph and the greatest merchant of the time of Ibn Taimiyyah, did we benefit from them today?! No! Therefore, knowledge is the most beneficial of the three. Continuous charity will eventually cease and a righteous child will die, but knowledge from which Muslims continue to benefit will last till Allah wills! O brother, hasten to acquire knowledge as nothing is comparable to it, as Imam Ahmad said, 'for the one who makes his intention good.' So, hasten to acquire knowledge, the foundations of knowledge and the subsidiaries, such as Arabic grammar and other things to assist learning. Thus, Allah may benefit you and benefit others through you.'

Allah alone grants success.

Chapter 163: praising the deceased

Hadeeth 950

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرُّوا بِجَنَازَةٍ، فَأَثْنَوْا عَلَيْهَا خَيْرًا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ»، ثُمَّ مَرُّوا بِأُخْرَى، فَأَثْنَوْا عَلَيْهَا شَرًّا، فَقَالَ النَّبِيُّ ﷺ: «وَجَبَتْ» فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ: مَا وَجَبَتْ؟ قَالَ: «هَذَا أَثْنَيْتُمْ عَلَيْهِ خَيْرًا، فَوَجَبَتْ لَهُ الْجَنَّةُ، وَهَذَا أَثْنَيْتُمْ عَلَيْهِ شَرًّا، فَوَجَبَتْ لَهُ النَّارُ، أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ». متفقٌ عليه .

Anas رضي الله عنه reported: Some Companions happened to pass by a funeral procession (bier) and they praised him (the deceased). The Prophet ﷺ said, "He will certainly enter it." Then they passed by another funeral procession and they spoke ill of the deceased. The Prophet ﷺ said, "He will certainly enter it." Umar bin Al-

Khattab ؓ said: “(O Messenger of Allah,) what do you mean by ‘He will certainly enter it?’” He ؐ replied, “You praised the first person, so he will enter Jannah ; and you spoke ill of the second person, so he will enter Hell. You are Allah’s witnesses on earth.” [Al-Bukhari and Muslim]

Hadeeth 951

وَعَنْ أَبِي الْأَسْوَدِ قَالَ: قَدِمْتُ الْمَدِينَةَ، فَجَلَسْتُ إِلَى عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ فَمَرَّتْ بِهِمْ جَنَازَةٌ، فَأُثْنِي عَلَى صَاحِبِهَا خَيْرًا فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مَرَّ بِأُخْرَى، فَأُثْنِي عَلَى صَاحِبِهَا خَيْرًا، فَقَالَ عُمَرُ: وَجَبَتْ، ثُمَّ مَرَّ بِالثَّالِثَةِ، فَأُثْنِي عَلَى صَاحِبِهَا شَرًّا، فَقَالَ عُمَرُ: وَجَبَتْ: قَالَ أَبُو الْأَسْوَدِ: فَقُلْتُ: وَمَا وَجَبَتْ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: قُلْتُ كَمَا قَالَ النَّبِيُّ ﷺ: «أَيُّمَا مُسْلِمٍ شَهِدَ لَهُ أَرْبَعَةٌ بِخَيْرٍ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ» فَقُلْنَا: وَثَلَاثَةٌ؟ قَالَ: «وِثَلَاثَةٌ» فَقُلْنَا: وَاثْنَانِ؟ قَالَ: «وَاثْنَانِ» ثُمَّ لَمْ نَسْأَلْهُ عَنِ الْوَاحِدِ. رَوَاهُ الْبُخَارِيُّ .

Abul-Aswad ؓ reported: I came to Al-Madinah, and while I was sitting beside Umar bin Al-Khattab, a funeral procession passed by. The people praised the deceased, and Umar bin Al-Khattab said: “He will certainly enter it.” Then another funeral procession passed by and the people praised the deceased. Umar bin Al-Khattab ؓ said: “He will certainly enter it.” A third funeral procession passed by and the people spoke ill of the deceased. He said: “He will certainly enter it.” I (Abul-Aswad) asked: “O Amir Al-Mu’minin (i.e., Leader of the Believers)! What do you mean by ‘He will certainly enter it?’” He replied: “I said the same as

was said by the Prophet ﷺ. He ﷺ said, 'If four persons testify the righteousness of a Muslim, Allah will grant him Jannah.' We asked: 'If three persons testify his righteousness?' He ﷺ replied, 'Even three'. Then we asked: 'If two?' He ﷺ replied, 'Even two.' We did not ask him (regarding the testimony) of one." [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – said in his Book (Riyaadus - Saaliheen): **'Chapter on praising the deceased.'**

This refers to people recalling and stating the virtues or otherwise of the deceased. When a person dies, people will either mention his good or evil contingent on what they know about him. Then the author mentioned the hadeeth of Anas - may Allah be pleased with him - and the hadeeth of Aboo Al-Aswad with Umar bin khattab.

In the hadeeth of Anas, a funeral procession passed by the sitting of the Prophet ﷺ and the deceased was praised. The Prophet ﷺ said: **'He will certainly enter it.'** Then another funeral procession passed by and the deceased was castigated. The Prophet ﷺ said: **'He will certainly enter it.'**

Umar bin khattab asked: **'(O Messenger of Allah) what do you mean by 'He will certainly enter it?'** He ﷺ replied: **'You praised the first person for good, so he will enter Paradise. You spoke ill of the second person, so he will enter Hell. You are the witnesses of Allah on earth.'** Allah knows best, but it seems that the second person is a hypocrite. There were many hypocrites in Madeenah during the time of the Messenger ﷺ. They would manifest Islam and conceal disbelief within themselves – and the refuge is with Allah. The hypocrites will reside in the deepest part of the Hell except one who repents.

There is evidence in this that when the Muslims praise a person for good, it is an indication that the person is an inmate of Paradise, and he will certainly enter it. Likewise, when they speak ill of a person, it is an indication that he is one of the inmates of the Fire, and he will

certainly enter it. There is no difference whether the testimonial was during the time of the Prophet ﷺ or after him because the hadeeth of Aboo Al-Aswad with Umar bin Al-Khattab - may Allah be pleased with him - was after the Prophet ﷺ. The Prophet ﷺ went further to mention that anyone whose goodness is testified to by two Muslims is an inmate of Paradise.

The belief of the *Ahlu Sunnah wal Jama'ah* is that we do not testify that anyone is an inmate of Paradise or Fire except with the testimony of the Prophet ﷺ. We testify that anyone the Messenger

ﷺ testified to his entrance into Paradise will enter it. We testify that anyone the Messenger ﷺ testified to his entrance into Hell will enter it.

Examples of those who got glade tidings of Paradise from him ﷺ are the four caliphs among others. The Prophet ﷺ said: 'Aboo Bakr is in Paradise Umar is in Paradise, Uthman is in Paradise, Alee is in Paradise, Sa'd bin Abee Waqqas is in Paradise, Sa'eed bin Zayd is in Paradise, Abdur-Rahman bin Auf is in Paradise, Aboo Ubaidah bin Al-Jarrah is in Paradise, Talhah bin Ubaidullah is in Paradise and Az-Zubayr bin Awwam is in Paradise.'⁽¹⁾

These ten persons listed by the Prophet ﷺ mentioned are all inmates of Paradise. So also is 'Ukashah bin Al-Muhsin. When the Prophet ﷺ mentioned that seventy thousand from this Ummah will enter Paradise without reckoning or punishment, he (Ukashah) said: 'O Messenger of Allah, beseech Allah to make me one of them.' He ﷺ replied: 'You are one of them.' So another person stood up and said: 'O Messenger of Allah, beseech Allah to make me one of them.' He said: 'Ukashah has preceded you.'⁽²⁾

So also is Thabit bin Al-Qays - may Allah be pleased with him; the one with an unusually loud voice. When the statement

1 Reported by Aboo Dawood in Book of Sunnah, Chapter about the Caliphs..., no.4649 AtTirmidhi in Book of Distinctions, Chapter on the Distinctions of Abdur-Rahman bin Auf Az-Zuhri (RAA)..., no.3747 and Ibn Majah in the Introduction, Chapter on the virtues of the Ten given glad tidings of Paradise (RAA)..., no.133

2 Reported by Al-Bukhaari in Book of Medicine, Chapter on One Who is Cauterized or Cauterizes Another and the Virtue of One Who has Never been Cauterized..., no. 5705 and Muslim in Book of Faith, Chapter on the Evidence that Some Groups amongst the Muslims will Enter the Paradise..., no.216

Allah - the most High:

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَلَا تَجْهَرُوا لَهُ بِالْقَوْلِ
كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَن تَحْبَطَ أَعْمَالُكُمْ وَأَنتُمْ لَا تَشْعُرُونَ ﴿٢﴾﴾

“O you who believe! Raise not your voices above the voice of the Prophet ﷺ nor speak aloud to him in talk as you speak aloud to one another, lest your deeds may be rendered fruitless while you perceive not.” (Al-Hujurat: 2)

He was afraid and stayed in his house crying and thinking that all his deeds had been wasted because of his unusually loud voice. The Prophet ﷺ later noticed his absence and sent someone to check him. He ﷺ was informed of what happened, so he ﷺ said: ‘You are not an inmate of the fire (hell); rather, you are an inmate of Paradise.’⁽¹⁾

We testify that anyone the Prophet ﷺ said will enter Paradise will enter it. Ditto for Hell-fire. The Prophet ﷺ affirmed that some people shall enter Hell. Likewise, in the Qur’an, Allah - the most High - said about Aboo Lahab the uncle of the Prophet ﷺ:

﴿سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ﴿٢﴾ وَأَمْرَأَتُهُ حَمَّالَةَ الْحَطَبِ ﴿٤﴾ فِي جِيدِهَا
حَبْلٌ مِّن مَّسَدٍ ﴿٥﴾﴾

“He will be burnt in a fire of blazing flames! And his wife too who carries wood (thorns of Sadan which she used to put on the way of the Prophet ﷺ or used to slander him). In her neck is a twisted rope of masad (palm fiber).” (Al-Masad: 3-5)

The Prophet ﷺ also stated that his uncle Aboo Talib is in the shallow part of the fire. He wears two sandals of fire which make his brain boil,⁽²⁾ refuge is with Allah. Similarly, a man came and said: ‘O Messenger of Allah! Where is my father?’ He ﷺ replied: ‘Your father

1 Reported by Al-Bukhaari in Book of Tafseer of the Qur’an, Chapter on: Raise not your Voices Above the Voice of the Prophet ﷺ..., no. 4846 and Muslim in Book of Faith, Chapter on a Muslim Should Fear that his Deeds may be Rendered Fruitless..., no.119

2 Reported by Muslim in Book of Faith, Chapter on the least member of Hell in Punishment..., no.212

is in the fire.’⁽¹⁾ He also informed that: ‘Certainly, ‘Amr bin Luhayy Al-Khuza’e is dragging his gullet in the Fire.’⁽²⁾

Shaykhul-Islam Ibn Taimiyyah said: ‘So also, the Ummah agreed on the praise of some individuals, we testify that they shall enter Paradise. For instance, Ahmad, Ash-Shafi’ee, Aboo Hanifah, Malik, Sufyan Ath-Thawri, Sufyan bin Uyaynah among others. The Ummah is unanimous on their praiseworthy status, so we testify that they are inmates of Paradise.’

So also is Shaykhul-Islam Ibn Taimiyyah – may Allah shower blessings on him. The Ummah agreed on his praiseworthy status with the exception of a few individuals who strangely differ, and whoever strangely differs will differ into the fire. Paradise should be affirmed for him based upon this opinion. This opinion is strengthened by the hadeeth of Umar - may Allah be pleased with him – which Al-Bukhari reported that the Messenger ﷺ said: “Anyone for whom four persons testify (to his good) and three and two,” but they did not ask him about one (person).

We beseech Allah the most High, to make you and us inmates of Paradise, those saved from the fire.

Chapter 164: superiority of one who is bereaved of his infants

Hadeeth 952

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ مُسْلِمٍ يَمُوتُ لَهُ ثَلَاثَةٌ لَمْ يَبْلُغُوا الْحِنْثَ إِلَّا أَدْخَلَهُ اللَّهُ الْجَنَّةَ

1 Reported by Aboo Dawood in Book of Sunnah, Chapter on the children of Idolaters..., no.4718

2 Reported by Al-Bukhaari in Distinctions, Chapter on the Story of Al-Khaza’e..., no.3521 and Muslim in Book of Paradise and the Attributes of Its Pleasures, Chapter on Tyrants shall Enter the Fire..., no.2856

بِفَضْلِ رَحْمَتِهِ إِيَّاهُمْ». متفق عليه .

Anas ؓ reported: The Messenger of Allah ﷺ said, "Any Muslim who loses three children before they reach the age of maturity, will be granted Jannah by Allah, the Exalted, out of His Mercy for them." [Al-Bukhari and Muslim]

Hadeeth 953

وعن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «لَا يَمُوتُ لِأَحَدٍ مِنَ الْمُسْلِمِينَ ثَلَاثَةٌ مِنَ الْوَلَدِ لَا تَمْسُهُ النَّارُ إِلَّا تَحِلَّةَ الْقَسَمِ». متفق عليه.

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "A Muslim whose three children die (in infancy) will not be touched by the Fire (of Hell) except for the fulfillment of Allah's Oath." [Al-Bukhari and Muslim]

Hadeeth 954

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ ﷺ، فَقَالَتْ: يَا رَسُولَ اللَّهِ! ذَهَبَ الرَّجَالُ بِحَدِيثِكَ، فَاجْعَلْ لَنَا مِنْ نَفْسِكَ يَوْمًا نَأْتِيكَ فِيهِ نَعْلَمُنَا مِمَّا عَلَّمَكَ اللَّهُ، قَالَ: «اجْتَمِعْنَ يَوْمَ كَذَا وَكَذَا» فَاجْتَمِعْنَ، فَاتَّاهُنَّ النَّبِيُّ ﷺ فَعَلَّمَهُنَّ مِمَّا عَلَّمَهُ اللَّهُ، ثُمَّ قَالَ: «مَا مِنْكُنَّ مِنْ امْرَأَةٍ تَقْدُمُ ثَلَاثَةً مِنَ الْوَلَدِ إِلَّا كَانُوا لَهَا حِجَابًا مِنَ النَّارِ» فَقَالَتْ امْرَأَةٌ: وَاثْنَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَاثْنَيْنِ». متفق عليه .

Abu Sa'id Al-Khudri ؓ reported: A woman came to the Messenger of Allah ﷺ and said: "O Messenger of Allah! Only men benefit from your talks, so please fix a day for us, to teach us the knowledge which Allah has taught you." The Messenger of Allah ﷺ fixed a day and directed them to assemble. When they gathered, the Prophet ﷺ went to them and taught them what Allah had taught him. He ﷺ then said, "Any woman of you whose three children die (in infancy) they will be a guard for her against Fire (of Hell)." One of the women asked: "What if she loses two?" The Messenger of Allah ﷺ replied, "Even two." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: 'Chapter on the superiority of one who is bereaved of his infants.' That is, a chapter on the recompense of the one who lost young children. This is for one who hoped for reward from Allah – the Mighty and Sublime - and remained patient.

Thereafter, he mentioned the hadeeths of Anas, Aboo Hurayrah and Aboo Sa'eed, all indicating the nobility of that. When three children of a person die before attaining puberty, they will be a shield for him against the Fire. This is for his compassion and kindness to them whilst they were alive. This is because infants elicit a lot of compassion and care from parents, but they become independent once they reach maturity. At this stage, they cease to prompt or receive the same kind of care and compassion they had as infants.

So, when a person loses up to three infants but remains patient and hopes for reward from Allah – the Mighty and Sublime, they will be a shield for him against the fire. The fire will not touch him except for the fulfillment of Allah's oath. He meant the statement of Allah:

﴿وَأِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ۖ ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَّتًا ۖ﴾ (٧٢)

“There is not one of you but will pass over it (Hell), this is with your Lord; a Decree which must be accomplished. Then we shall save those who use to fear Allah and were dutiful to Him. And We shall leave the Zalimun (polytheists and wrong does,) therein (humbled) to their knees (in Hell).” (Maryam: 71, 72)

The hadeeth of Aboo Sa’eed Al-Khudri – may Allah be pleased with him - mentioned the gathering of women and the Prophet ﷺ would go to teach them what Allah has taught him. And he informed them that: ‘Any woman among you whose three children die (in infancy) they will be a guard for her against the fire (of Hell).’ Even if only two. This is a bounty of Allah: when two children, male or female, of a person die, they will be a shield for him against the Fire (of Hell) if he remains patient and expects reward (from Allah).

Allah alone grants success.

Chapter 165: weeping while passing by the graves of the infidels

Hadeeth 955

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِأَصْحَابِهِ - يَعْزِي لَمَّا وَصَلُوا الْحَجَرَ: دِيَارَ ثُمُودَ -: «لَا تَدْخُلُوا عَلَى هَؤُلَاءِ الْمُعَذِّبِينَ إِلَّا أَنْ تَكُونُوا بَاكِينَ، فَإِنْ لَمْ تَكُونُوا بَاكِينَ، فَلَا تَدْخُلُوا عَلَيْهِمْ، لَا يُصِيبُكُمْ مَا أَصَابَهُمْ». متفقٌ عليه .

Ibn ‘Umar ؓ reported: When the Messenger of Allah ﷺ and his Companions reached Al-Hijr, the dwellings of the Thamud people, he admonished his Companions (saying), “Do not pass by these people who are being tormented, without weeping, lest

the punishment should befall you as it had befallen them.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on weeping while passing by the graves and sites of the destruction of the infidels and expressing ones need of Allah – the most high – and warning against neglecting that’ out of fear that one may be afflicted with what afflicted them.

Then he mentioned the hadeeth of Ibn Umar – may Allah be pleased with him - when the Prophet ﷺ passed by *Al-Hijr*, the dwellings of the people of *Thamud*. They were the people of Prophet Salih ﷺ, and Allah sent him to them. He informed them and reminded them of Allah but they disbelieved in him. So, he said to them: ‘Enjoy in you abodes for three days.’ Then they were overtaken by an awful cry and an earthquake, and they lay dead, prostrate in their homes.

Allah had granted them great ability and strength such that they carved dwellings out of mountains and built castles on flat plains. They became a powerful nation. However, Allah seized and destroyed them with an earthquake and an awful cry. The Prophet ﷺ passed by their abode on his way to Tabook and said: ‘Do not enter the dwellings of those people who wronged themselves without weeping. If you cannot weep, do not enter lest the punishment should befall you as it had befallen them.’

Hence, it is not permissible to visit the dwellings of *Thamud* for relaxation or vacation. That is a way of falling into disobedience of the Messenger ﷺ. One may visit to admonish his soul or pass through on his way to other places, which should come with weeping. If he can not weep, then it is not permissible to enter those places lest the same chastisement should fall upon him as it had fallen upon them.

So, when the Prophet ﷺ passed by their abode he lowered his head and accelerated the pace until he exited the valley. From this we recognize the error of these ignorant people who go to the abode of *Thamud* for the purpose of relaxation, staying there for days and viewing their relics. That is certainly disobedience to the Messenger ﷺ and a contradiction of his guidance and Sunnah. When he ﷺ passed by this place, he hastened and lowered his head until he exited the valley.

He also warned against living in the abode of those who wronged their souls and Allah destroyed on this land so that what befell them does not befall him. He may disbelieve in Allah, Honored and Glorious, and become liable for the same punishment. He may be afflicted with a punishment, even if he does not disbelieve, when he meets Allah, the Exalted, on the Day of Resurrection. Verily, Allah is All-aware of the actions of (His) servants.

Allah alone grants success.

The book of etiquettes of travelling

Chapter 166: the desirability of setting on a journey on thursday in the early part of the day

Hadeeth 956

عَنْ كَعْبِ بْنِ مَالِكٍ، رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ خَرَجَ فِي غَزْوَةِ تَبُوكَ يَوْمَ الْخَمِيسِ، وَكَانَ يُحِبُّ أَنْ يَخْرُجَ يَوْمَ الْخَمِيسِ. مُتَّفَقٌ عَلَيْهِ .

Ka'b bin Malik ؓ reported: The Prophet ﷺ set out on Thursday

for the expedition of Tabuk. He liked to set out on a journey on Thursdays. [Al-Bukhari and Muslim]

Hadeeth 957

وَعَنْ صَخْرِ بْنِ وَدَاعَةَ الْغَامِدِيِّ الصَّحَابِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ لَأَمَّتِي فِي بُكُورِهَا» وَكَانَ إِذَا بَعَثَ سَرِيَّةً أَوْ جَيْشًا بَعَثَهُمْ مِنْ أَوَّلِ النَّهَارِ. وَكَانَ صَخْرٌ تَاجِرًا، فَكَانَ يَبْعَثُ تِجَارَتَهُ أَوَّلَ النَّهَارِ، فَأَثَرَى وَكَثُرَ مَالُهُ. رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Sakhr bin Wada'ah Al-Ghamidi ؓ reported: The Messenger of Allah ﷺ said, "O Allah! Bless my people in the early part of the day (morning). Whenever he dispatched a detachment or an army-unit, he would dispatch it at the beginning of the day (soon after dawn). The narrator, Sakhr ؓ was a merchant, and he used to send off his merchandise at the beginning of the day. So his trade flourished and he made a good fortune. [At-Tirmidhi and Abu Dawud]

Commentary

The author said: The book of etiquettes of travelling

Travelling refers to the act of going from one city to another.

It is called *Safar* from the verbal noun *Al-Isfaar* which means emergence and advent as it is usually said, '*Asfara As-Subh*- the morning has appeared' when the day breaks. It is also said that it is called *Safar* because it brings out the true personality and situations of people. How many are people whose realities and chronicles are hidden from you until you travel with them. Then you would realise

numerous things about them and their ways.

Indeed, when anyone eulogises another person in the presence of the leader of the believers, Umar bin Al-Khattab - may Allah be pleased with him, he would ask such person if he had gone on a journey with him or worked with him. If he replied in affirmative, Umar would accept his endorsement. If the person replies in negative, Umar would say: 'You do not have knowledge of him.'

It is necessary for a person to seek the most convenient and appropriate time for his journey. One of the most appropriate times for journey is towards the end of the week as the Prophet ﷺ would usually leave on Thursdays. Although there are instances of his travelling on other days. For example, he departed for his last journey, the final pilgrimage, on a Saturday.

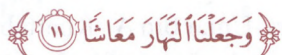
However, whenever he travelled, particularly for battles, it was always on a Thursday. The wisdom in that and Allah know best, is that it is the day when (the week's) work ends and minds turn to Allah, Honored and Glorious is He. He ﷺ loved that his deeds be presented to Allah on Thursdays.

Likewise, he ﷺ loved to depart (for journeys) early in the day because this placed the whole day ahead. As often, a person may encounter issues in the course of his trip which he could not have considered in his planning. Thus, it becomes difficult for him to complete it.

This is with regards to the mode of travelling during the time of the Messenger ﷺ, which were beasts and walking. Nowadays, as you are aware, people do not encounter difficulty either early in the day or later. Moreover, journeys are now linked by aeroplanes and schedules. Irrespective of the condition, it is preferred for one to depart early in the day and on a Thursday. However, if that is not easy for one, there is no problem.

Thereafter, he mentioned the hadeeth of Sakhr - may Allah be pleased with him - that the Prophet ﷺ said: 'O Allah! Bless my people in the early part of the day (morning).' So, the Prophet ﷺ supplicated that Allah should bless the early part of the day for his *Ummah* because

it is the prime time for work. The day as described by Allah - the most High - is for earning a living:



“And have made the day for livelihood.” (An-Naba: 11)

When a person begins his work early in the day, the blessing (of Allah) showers onto it. We have all observed this: when a man works from the earliest part of the day, he finds blessing in it. Unfortunately, most of us today spend the early part of the day sleeping only to wake up at noon, after missing the early part of the day and its blessing. It is commonly said: ‘The prime of the day is its earliest,’ that is, activities are concentrated in the early hours of the day. Sakhr would dispatch his merchandise at the beginning of the day, so his trade flourished and he made a good fortune. This is as a result of the supplication of the Prophet ﷺ for the early part of the day of this Ummah.

Allah alone grants success.

Chapter 167: the desirability of undertaking a journey in a group and appointing a leader

Hadeeth 958

عَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّ النَّاسَ يَعْلَمُونَ مِنَ الْوَحْدَةِ مَا أَعْلَمُ، مَا سَارَ رَاكِبٌ بَلِيلٍ وَحْدَهُ». رَوَاهُ الْبُخَارِيُّ .

Ibn ‘Umar ؓ reported: The Messenger of Allah ﷺ said, “Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night.” [Al-Bukhari]

Hadeeth 959

وَعَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّكِيبُ شَيْطَانٌ، وَالرَّاكِبَانِ شَيْطَانَانِ، وَالثَّلَاثَةُ رَكْبٌ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ، وَالنَّسَائِيُّ بِأَسَانِيدٍ صَحِيحَةٍ، وَقَالَ التِّرْمِذِيُّ: حَدِيثٌ حَسَنٌ.

‘Amr bin Shu’aib رضي الله عنه reported: The Messenger of Allah ﷺ said, “A single rider is (accompanied with) Satan and two riders are (accompanied with) two Satans. Three riders form a group.” [At-Tirmidhi and Abu Dawud]

Hadeeth 960

وَعَنْ أَبِي سَعِيدٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا خَرَجَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ». حَدِيثٌ حَسَنٌ، رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu Sa’id Al-Khudri and Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, “When three persons set out on a journey, they should appoint one of them as their leader.” [Abu Dawud]

Hadeeth 961

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «خَيْرُ الصَّحَابَةِ أَرْبَعَةٌ، وَخَيْرُ السَّرَايَا أَرْبَعُمَائَةٍ، وَخَيْرُ الْجُيُوشِ أَرْبَعَةُ آلَافٍ، وَلَنْ يُغْلَبَ اثْنَا عَشَرَ أَلْفًا مِنْ قَلَّةٍ». رَوَاهُ أَبُو دَاوُدَ

وَالْتَرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ.

Ibn 'Abbas ؓ reported: The Prophet ﷺ said, "The best number of companions is four; the best detachment is four hundred and the best army is four thousand; and twelve thousand men will not be defeated as a result of smallness of number." [At-Tirmidhi and Abu Dawud]

Commentary

The author - may Allah shower blessings on him - said in his book, *Riyaadus Saaliheen*: 'Chapter on the desirability of undertaking a journey in a group and appointing a leader.' This chapter comprises of two issues:

The first: one should undertake a journey as a member of a group and not travel alone. Hence, the Prophet ﷺ said: 'Were people to know of what I know about the dangers of travelling alone, no rider would travel alone at night.' That is, it is not appropriate for a person to travel alone. He may be hit by an illness, lose consciousness, overpowered, ambushed or come across other dreadful things. This could happen to him and there would be no one to protect him or give information about him among other things. This affects solo journeys.

However, travelling alone on roads which are continuously frequented, such that there is always a car passing by, is not considered a solo journey. This is because the roads today are not desolate due to the presence of others. In addition, there are cities along the routes, hence they do not come under this prohibition.

Thereafter, the Prophet ﷺ explained in the hadeeth of Amr bin Shu'aib - may Allah be pleased with him - that a single rider is a devil, two riders are two devils and three riders make a company. That is, whoever travels alone is a devil, two people travelling together are two devils, and three riders form a group. This discourages traveling alone

or as a pair of two. But there is no harm in a group of three persons. As I have mentioned before, this has to do with journeys where there are no regular movement of people along the route.

Thereafter, he- may Allah shower blessings on him- mentioned the hadeeth of Aboo Sa'eed and Aboo Hurairah that the Messenger ﷺ ordered travelers to appoint a leader when they proceed on a journey. That is, they should appoint one of them as the leader to direct their affairs. Otherwise, their affairs will be in disarray. Hence, it is commonly said: 'The disarray due to lack of a leader does not benefit a people, appointing someone to direct their affairs is necessary.'

The apparent meaning of this hadeeth is that when they are pleased with his leadership, they have to obey him in matters associated with the trip because he is the leader. However, it is not compulsory for them to obey him in matters not associated with the journey such as personal matters. This does not mean that this leader should be despotic: rather, he should be as Allah, Blessed and Exalted, said:

﴿فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ﴾

"So pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs."(Al-Imran: 159)

He should consult them regarding ambiguous matters and should not be repressive, imposing his view. There is no need for consultation in clear matters.

Allah alone grants success.

Chapter 168: etiquette of staying, riding, encamping at night and sleeping during the journey and other matters relating to the journey

Hadeeth 962

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا سَافَرْتُمْ فِي الْخَضْبِ فَأَعْطُوا الْإِيلَ حَظَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي الْجَدْبِ، فَاسْرِعُوا عَلَيْهَا السَّيْرَ، وَبَادِرُوا بِهَا نَفْيَهَا، وَإِذَا عَرَسْتُمْ، فَاجْتَنِبُوا الطَّرِيقَ، فَإِنَّهَا طَرُقُ الدَّوَابِّ، وَمَأْوَى الْهَوَامِّ بِاللَّيْلِ». رَوَاهُ مُسْلِمٌ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said: “When you travel through green and lush land, give the camels their due from the ground, and when you travel through a dry and barren land, make them walk quickly lest their strength falters. When you encamp at night, keep away from the roads, for beasts pass there and they are the resort of insects at night.” [Muslim]

Hadeeth 963

وَعَنْ أَبِي قَتَادَةَ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، إِذَا كَانَ فِي سَفَرٍ، فَعَرَسَ بِلَيْلٍ اضْطَجَعَ عَلَى يَمِينِهِ وَإِذَا عَرَسَ قُبَيْلَ الصُّبْحِ نَصَبَ ذِرَاعَهُ، وَوَضَعَ رَأْسَهُ عَلَى كَفِّهِ. رَوَاهُ مُسْلِمٌ.

Abu Qatadah رضي الله عنه reported: When the Messenger of Allah ﷺ encamped at night during a journey, he would lie down on his right side, and when he stayed a little before dawn he would raise his forearm and place his head on the palm of his hand. [Muslim]

Commentary

The author - may Allah shower blessings on him - mentioned several etiquettes related to travelling in this chapter. When a person travels on an animal, he must cater for its needs as he would be questioned about it. The Prophet ﷺ rode his she camel for his farewell pilgrimage. So, he cut open its halters and would release it a little whenever they approach a height.

One of such etiquettes is that when a person travels during the season of growth, he should proceed leisurely and avoid quick strides. He affords the camel the opportunity to graze by moving slowly. If you pass by a pastureland on a journey, you should not go through it in a hurry so as to allow the camel graze leisurely and take its share of the vegetation. But if the land is dry and barren, you must hurry your pace so as not to exhaust their energy and the journey becomes prolonged.

This is from the wisdom of the Prophet ﷺ. Verily, Allah has granted him benefits to both men and beasts. He ﷺ instructed travellers to cultivate the etiquette of slow pace on a fertile land but a quick pace on a barren land.

Similarly, he ﷺ ordered us not to rest or sleep on the road when we disembark for the night because it is the path of beasts. Since people frequent this path while travelling, a person may approach unknowingly and fall off. Another path to avoid is that of vermins; they shuttle these paths seeking food that could have fallen from anyone. This is the reason for their presence on these paths.

Therefore, the Prophet ﷺ ordered us not to sleep on the road; rather, we should exit it in order not to get in the way of other travellers and escape the harms of vermins. Similar to this, and even more deserving of attention, are modern highways. A person should disembark at a distance from the road because a driver might doze off and race his car into a group of unsuspecting sleepers with great fatalities. So, keep off these highways and do not sleep around them so that you do not fall into peril. This is part of the Prophet's guidance.

Another guidance of the Prophet is that when he disembarks for the night, he sleeps on his right side and when he disembarks just before dawn, he rests on his left hand. He sleeps on his right side at night so as to give the body its full share of sleep. Hence, he ﷺ used to sleep in his house on his right side and even ordered us to do so. But if it is just before dawn, he stretches his arms and sleeps on his hand so as not to fall into deep sleep and miss *Fajr* prayer.

This is an indication that a man should give himself a fair share of rest without forgetting the worship of his Lord. In the early part of the night, it is possible to sleep and be satisfied before dawn and then rise. On the other hand, he should not sleep comfortably in the later part of the night, rather half-awake not deeply asleep, in order not to miss the *Fajr* Prayer.

This is evidence that a person should employ a means which alerts him in order not to miss *Fajr* prayer. The Prophet ﷺ would stretch his arms so as to alert himself. So also, a person should get something to alert him for *Salat*.

These are some of the etiquettes of travelling as pointed out by the best of mankind ﷺ.

Allah alone grants success.

Hadeeth 964

عَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ، ﷺ: «عَلَيْكُمْ بِالدُّلْجَةِ، فَإِنَّ الْأَرْضَ تُطْوَى بِاللَّيْلِ». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Anas reported: The Messenger of Allah ﷺ said, "Keep to travelling by night because the earth is folded (traversed more easily) during the night." [Abu Dawud]

Hadeeth 965

وَعَنْ أَبِي ثَعْلَبَةَ الْخُسَنِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كَانَ النَّاسُ إِذَا نَزَلُوا مَنْزِلًا تَفَرَّقُوا فِي الشَّعَابِ وَالْأَوْدِيَةِ. فَقَالَ رَسُولُ اللَّهِ، ﷺ: «إِنَّ تَفَرُّقَكُمْ فِي هَذِهِ الشَّعَابِ وَالْأَوْدِيَةِ إِنَّمَا ذَلِكُمْ مِنَ الشَّيْطَانِ!» فَلَمْ يَنْزِلُوا بَعْدَ ذَلِكَ مَنْزِلًا إِلَّا انْضَمَّ بَعْضُهُمْ إِلَى بَعْضٍ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Abu Tha'labah Al-Khushani ؓ reported: Whenever the people encamped during the journey, they would disperse in the mountain passes and valleys. (When) the Messenger of Allah ﷺ noticed this he said, "Your act of scattering in the mountain passes and valleys is from Satan." Afterwards the Companions kept close together whenever they encamped. [Abu Dawud]

Hadeeth 966

وَعَنْ سَهْلِ بْنِ عَمْرِو - وَقِيلَ سَهْلُ بْنُ الرَّيِّعِ بْنِ عَمْرِو - الْأَنْصَارِيِّ الْمَعْرُوفِ بِابْنِ الْحَنْظَلِيَّةِ، وَهُوَ مِنْ أَهْلِ بَيْعَةِ الرِّضْوَانِ، رَضِيَ اللَّهُ عَنْهُ قَالَ: مَرَّ رَسُولُ اللَّهِ، ﷺ، بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ؛ فَقَالَ: «اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ، فَارْكَبُوهَا صَالِحَةً، وَكُلُّوهَا صَالِحَةً». رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Sahl bin 'Amr known as Ibn Al-Hanzaliyyah reported: The Messenger of Allah ﷺ happened to pass by a camel whose belly was sticking to its back (because of hunger), whereupon he said, "Fear Allah in respect of these dumb (animals). Ride them while they are fit, and slaughter them and eat their meat when they are

fit.” [Abu Dawud]

Hadeeth 967

وَعَنْ أَبِي جَعْفَرٍ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ:
أَرْذَفَنِي رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ خَلْفَهُ، وَأَسْرَرْتُ إِلَيَّ حَدِيثًا لَا
أُحَدِّثُ بِهِ أَحَدًا مِنَ النَّاسِ، وَكَانَ أَحَبَّ مَا اسْتَتَرْتُ بِهِ رَسُولُ
اللَّهِ ﷺ لِحَاجَتِهِ هَدْفٌ أَوْ حَائِشٌ نَخْلٍ. يَعْنِي: حَائِطٌ نَخْلٍ.
رَوَاهُ مُسْلِمٌ هَكَذَا مُخْتَصَرًا.

Abu Ja'far 'Abdullah bin Ja'far ؓ reported: The Messenger of Allah ﷺ made me ride behind him one day and confided something to me which I shall never disclose to anyone. ('Abdullah added:) He (ﷺ) preferred to screen himself from others when responding to the call of nature, either behind a wall or the trunk of a date-palm. [Muslim]

Hadeeth 968

وَعَنْ أَنَسٍ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: كُنَّا إِذَا نَزَلْنَا مَنْزِلًا، لَا نُسَبِّحُ
حَتَّى نَحُلَّ الرِّحَالَ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ عَلَى شَرْطِ مُسْلِمٍ.

Anas ؓ reported: When we encamped, we would not offer (voluntary) prayers until we had unsaddled our beasts. [Abu Dawud]

Commentary

The author, may Allah shower blessings on him, cited these hadeeths regarding the etiquettes of travelling. In one of these hadeeths, the Prophet ﷺ directed his *Ummah* to travel at night and stated that the earth is rolled up for the traveller when he travels at night. That is, he covers more ground at night than day because the night is usually cool, hence it is more suitable for travelling at quicker pace. This is why the Prophet ﷺ described it as the rolling up of the earth for a traveller who journeys at night.

Another etiquette on a journey is that a group should not scatter into valleys and ravines whenever they disembark at a place. The Prophet ﷺ said: 'This action of yours is from Satan,' that is, your dispersal. After that, they would not scatter after disembarking but stay together. This is safer and more secured. If an enemy attacked them in the dead of the night, they would be able to defend themselves which would be hard if they had thinned out.

Also, among the etiquettes on a journey is that the Prophet ﷺ commanded kindness and gentleness to beasts. People must use them in a responsible manner without overburdening them above their ability and providing them with adequate food and water.

Furthermore, another etiquette is that a man can ride his beast alone and may sit someone behind him with the condition that the ride can bear the burden. If however the ride cannot bear the burden due to some weakness or other reasons, then it is not permissible to burden it beyond its capacity. This is because these beasts become tired just as man becomes tired; it is made of the same tissues as man: flesh, bones and blood. If man tires when loaded beyond his capacity or burdened with an exhaustive work, so also do beasts. Hence, the Prophet ﷺ admonished us to fear Allah, Honored and Glorious, in respect of animals and always uphold their rights.

Thereafter, the author- may Allah shower blessings on him- mentioned the hadeeth of Ibn Al-Hanzhaliyyah - may Allah be pleased with him. He reported that whenever the Messenger of Allah ﷺ went to relieve himself, he would do so behind an object or a barrier. This may be a short spear trusted into the earth and he would relieve

himself towards it.

So, he entered an orchid belonging to an *Ansari* man one day and found a camel. When the camel saw the Prophet ﷺ, it jerked and tears flowed from its eyes, complaining about its owner to the Prophet ﷺ. The Prophet ﷺ asked: 'Who is the owner of the camel?' An *Ansari* man came and said: 'It is mine, O Messenger of Allah ﷺ.' So, the Prophet ﷺ informed him that his camel was complaining to him (the Prophet) that its owner starves it and loads it beyond its capacity. He admonished him to fear Allah, the most High, in respect of the camel.

This is one of the signs of the Prophet ﷺ; that a beast could complain to him when it saw him ﷺ without speaking. This is one of the signs of Allah with which He aided his Messenger ﷺ. Allah, the most High, did not send forth any Messenger except that He gave him some signs to prove his Prophethood so that people would not belie him.

If a man comes to a people and informs them that he is a Messenger of Allah to them without a sign, they would not believe him. Hence, Allah grants signs to His Messengers to prove their truthfulness. The greatest sign given to the Prophets is that given to the Prophet ﷺ. Ibn Katheer – may Allah shower blessings on him – mentioned in *Al-Bidayah wa An-Nihayah*, and others too, that there is no sign given to any of the earlier Prophets except that its like or something greater has been granted to the Messenger of Allah ﷺ. This might be to him specifically or to one of his followers. Ibn Katheer went on to mention several examples.

However, none of the Prophets has been granted that given to the Prophet ﷺ of the Qur'an. This is why he ﷺ said: 'That which I have been given is a revelation revealed to me by Allah and I hope to have the largest followership on the Day of Resurrection.'⁽¹⁾ This is because this revelation has persisted till today and people increase in faith in Allah and His Messenger whenever they read it. This is due to the great signs contained therein which point to the fact that the

1 Reported by Al-Bukhari in Book of Virtues of the Qur'an, Chapter on How did Revelation Descend and What was the First Thing Revealed ..., no. 4981, and Muslim in Book of Faith, Chapter on the Obligation of Believing in the Message of Our Prophet Muhammad ﷺ ..., no.152

Messenger of Allah ﷺ is truly a Messenger of Allah.

Allah alone grants success.

Chapter 169: helping a companion

Hadeeth 969

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، رَضِيَ اللَّهُ عَنْهُ، قَالَ: بَيْنَمَا نَحْنُ فِي سَفَرٍ إِذْ جَاءَ رَجُلٌ عَلَى رَاحِلَةٍ لَهُ، فَجَعَلَ يَصْرِفُ بَصَرَهُ يَمِينًا وَشِمَالًا، فَقَالَ رَسُولُ اللَّهِ، ﷺ: «مَنْ كَانَ مَعَهُ فَضْلٌ ظَهَرَ؛ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ، وَمَنْ كَانَ لَهُ فَضْلٌ زَادَ؛ فَلْيُعِدْ بِهِ عَلَى مَنْ لَا زَادَ لَهُ» فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ مَا ذَكَرَهُ، حَتَّى رَأَيْنَا: أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي فَضْلٍ. رَوَاهُ مُسْلِمٌ.

Abu Sa'id Al-Khudri ؓ reported: While we were travelling with the Messenger of Allah ﷺ, a rider came and began to stare on the right and on the left. The Messenger of Allah ﷺ said, "He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision, should give it to him who is without provision." He named various kinds of possessions until we began to think (realize) that none of us had any right to anything surplus. [Muslim]

Hadeeth 970

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ، ﷺ، أَنَّهُ أَرَادَ أَنْ يَغْزُوَ

فَقَالَ: يَا مَعْشَرَ الْمُهَاجِرِينَ وَالْأَنْصَارِ! إِنَّ مِنْ إِخْوَانِكُمْ قَوْمًا،
لَيْسَ لَهُمْ مَالٌ، وَلَا عَشِيرَةٌ، فَلْيُضْمَّ أَحَدُكُمْ إِلَيْهِ الرَّجُلَيْنِ، أَوْ
الثَّلَاثَةِ، فَمَا لِأَحَدِنَا مِنْ ظَهْرٍ يَحْمِلُهُ إِلَّا عُقْبَةٌ كَعُقْبَةِ؛ يَغْنِي
أَحَدَهُمْ. قَالَ: فَضَمَمْتُ إِلَيَّ اثْنَيْنِ أَوْ ثَلَاثَةً مَا لِي إِلَّا عُقْبَةٌ
كَعُقْبَةِ أَحَدِهِمْ مِنْ جَمَلِي. رَوَاهُ أَبُو دَاوُدَ .

Jabir رضي الله عنه reported: When the Messenger of Allah ﷺ made up his mind to go in an expedition, he would say to us, “O Muhajirin and the Ansar ! There are among you such people who have no property and no kinsfolk. Let everyone of you take along with him two or three men. None of us had a spare animal we took rides by turn.” So I took two or three men with me and I rode my camel by turn equally with them. [Abu Dawud]

Hadeeth 971

وَعَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَتَخَلَّفُ فِي الْمَسِيرِ، فَيَرْجِي
الضَّعِيفَ وَيُرْدِفُ وَيَدْعُو لَهُ. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ حَسَنٍ.

Jabir رضي الله عنه reported: The Messenger of Allah ﷺ used to lag behind while travelling and urge the weak to walk quickly. He used to take up someone behind him and make supplication for him. [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – said: ‘Chapter on Helping a companion.’ This is one of the etiquettes of travelling; a

man should be caring and kind to his companion on a journey.

Then the author - may Allah be pleased with him - mentioned three hadeeths. One of the hadeeths reported that a man came towards the Prophet ﷺ on a journey and began to look around as if in need. So, the Prophet ﷺ said: 'He who has an extra mount should hand it over to one who has none, and he who possesses surplus provision should give it to him who is without provision.' Then he mentioned different kinds of provisions until each person wanted his companion to share his mount with him and drink from his provisions.

In the second hadeeth, the Prophet ordered that two or three men should take turn to ride a camel, and they all felt equal.

The third hadeeth showed that the Messenger of Allah ﷺ would deliberately lag behind while travelling. This is to encourage the weak and make supplication for them. This is well-known of him ﷺ as reported in Saheeh Muslim in the story of Jabir bin Abdullah - may Allah be pleased with him and his father. The Prophet ﷺ caught up with him while he was riding an exhausted camel. So, the Prophet ﷺ prodded the camel and supplicated for it.⁽¹⁾ It began to move at the pace of the caravan and even travelled faster.

Summarily, a traveler must be kind to his companion by solving their problem and helping them. This is one of the Prophetic manners which has been recorded in the *Sunnah* of the Prophet ﷺ.

And Allah knows best.

Chapter 170: supplication at the time of riding

Hadeeth 972

¹ Reported by Muslim in Book of Foster Care, Chapter on the Virtue of Marrying a Virgin ..., no.715

وَعَنِ ابْنِ عَمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ إِذَا اسْتَوَى عَلَى بَعِيرِهِ خَارِجًا إِلَى سَفَرٍ كَبَّرَ ثَلَاثًا، ثُمَّ قَالَ: «سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ، وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ. اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ وَالتَّقْوَى، وَمِنَ الْعَمَلِ مَا تَرْضَى. اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا بُعْدَهُ. اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي السَّفَرِ، وَالْخَلِيفَةُ فِي الْأَهْلِ. اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ وَعْثَاءِ السَّفَرِ، وَكَآبَةِ الْمُنْظَرِ، وَسُوءِ الْمُنْقَلَبِ فِي الْمَالِ وَالْأَهْلِ وَالْوَلَدِ» وَإِذَا رَجَعَ قَالَهُنَّ وَزَادَ فِيهِنَّ: «أَيُّونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ». رَوَاهُ مُسْلِمٌ.

Ibn 'Umar ؓ reported: Whenever the Messenger of Allah ﷺ mounted his camel for setting out on a journey, he would recite: "Allahu Akbar (Allah is Greatest)," thrice. Then he ﷺ would supplicate: "Subhanal-ladhi sakh-khara lana hadha, wa ma kunna lahu muqrinin, wa inna ila Rabbina lamunqalibun. Allahumma inna nas'aluka fi safarina hadh al-birra wat-taqwa, wa minal-'amali ma tarda. Allahumma hawwin 'alaina safarana hadha, watwi 'anna bu'dahu. Allahumma Antas-Sahibu fissafari, wal-Khalifatu fil-ahli. Allahumma inni a'udhu bika min wa'ta'is-safari, wa kaabatil-manzari, wa su'il-munqalabi fil-mali wal-ahli wal-waladi (Far removed from imperfection is the One Who has made this subservient to us, for we have no power to subjugate it, and certainly to our Rubb shall we return. O Allah, we ask You during this journey of ours for righteousness, piety and such deeds as are pleasing to You. O Allah, make easy for us this journey of ours and make the distance short for us. O Allah, You are our Companion during the journey and the Guardian of the family and the property in our absence. O Allah, I seek refuge in You from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family)." When

he returned, he recited this supplication making addition of these words: “Ayibuna, ta’ibuna, ‘abiduna, li-Rabbina hamidun (We are those who return; those who repent; those who worship and those who praise our Rubb).” [Muslim]

Commentary

The author – may Allah shower blessings on him – stated in the book of etiquettes of travelling: ‘Chapter on supplication at the time of riding for a journey.’

The author – may Allah shower blessings on him – restricted this supplication to when one mounts a ride to begin a journey. However, the apparent meaning of the noble verse suggests that it is general. That is, whenever a person mounts a beast, car or ship to travel or otherwise, he should say what Allah, Honored and Glorious, has mentioned.

Then he mentioned the hadeeth of Umar - may Allah be pleased with him - that whenever the Prophet ﷺ mounted his beast to set out on a journey, he would recite some words of remembrance. Before that, he would recite the verse:

﴿وَجَعَلَ لَكُم مِّنَ الْفُلْكِ وَالْأَنْعَامِ مَا تَرْكَبُونَ ۚ لِتَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ۝ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ۝﴾

“And has appointed for you ships and cattle in which you ride, in order that you may mount firmly on their backs, and then may remember the favor of your Lord when you mount thereon, and say: “Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return.” (Az-Zukhruf: 12-14)

“Appointed”: This means that He made various means of conveyance for you: marine, land and aerial.

The maritime ships are well known from ancient history, specifically from the time of *Nuh* ﷺ when Allah revealed to him:

﴿وَأَصْنَعِ الْفُلَ بِأَعْيُنِنَا وَوَحِّينَا﴾ (37)

“And construct the ship under Our Eyes and with Our inspiration.” (Hud: 37)

Thereafter, He (Allah) said:

﴿وَلَقَدْ تَرَكْنَهَا آيَةً فَهَلْ مِنْ مُدَكِّرٍ﴾ (15)

“And indeed, We have left this as a sign, then is there any that will remember (or receive admonition)?” (Al-Qamar: 15)

Automobile came much later and aeroplane is a recent invention. All these are included in His words:

“And (He) has appointed for you ships.”

These are all ships as they contain and transport several people at once. As for His statement:

“Cattle,”

This includes camels, mules, donkeys, horses and all beasts used for transportation.

Scholars differ on the permissibility of riding animals which are not normally used as a means of transportation such as a cow. Some of them said that it is permissible provided it does not overstrain the animal. Others opine that it is not permissible because they have not been created for such. The correct position is that it is permissible. There is no harm in riding animals which are not usually used for conveyance provided it does not overburden the animal. If it does, then it is prohibited.

As for His statement:

“In order that you may mount firmly on their backs.”

That is, He made this for us so that we can be at ease on their back. He has not made them difficult and small which would make them

hard to mount for man; rather, he is balanced upon them. This is well observed in cars, ships, planes, tamed camels and their likes.

﴿ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ﴾ (١٣)

“And then may remember the favor of your Lord when you mount thereon,”

That is, after mounting it, you remember the favor of Allah of easing for you the beasts He created and teaching you how to make ships. Then, you should say:

﴿وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ (١٣) وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

﴿١٤﴾

“Glory to Him Who has subjected this to us, and we could never have it (by our effort). And verily, to our Lord we indeed are to return.” (Az-Zukhruf: 13, 14)

That which quickly comes to mind is that one should say: ‘Praise is to Allah, the one who subjected this to us,’ but he is ordered to say: “Subhanahu (Glory to Him),” because this absolves Allah of any imperfection or defect. When man mounts the ships and beasts, he realizes how dependent he is on them to fulfil his need. So, he glorifies Allah, the Honored and Glorious, Who is Self-Sufficient and Independent of any of His creatures. Glorification is more appropriate in this situation. Although there is evidence in the Sunnah to praise Allah in this situation, we are discussing this verse at the moment:

﴿سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ (١٣)

“Glory to Him Who has subjected this to us and we could never have it (by our efforts),”

That is, we could not have overpowered it had not Allah subdued it to us, just as Allah said:

﴿وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ﴾ (٧١)

“And We have subdued them onto them so that some of them they have for riding and some they eat.” (Ya-Sin: 72)

Do you think that if this huge, strong and virile camel was not subdued for us, we would have been able to overpower it?! The answer is no. There are several predatory animals which are much smaller in size, yet we cannot subdue them. But Allah has subdued those beasts of transport to us, and even a kid can grasp the halter of a camel and drive it as he wishes. This is out of Allah’s taming and subduing them.

﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾

“Glory to Him who has subjected this to us, and we could never have it (by our effort)”

That is, having control over them.

﴿وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾

“And verily, to our Lord we indeed are to return.”

This statement is a truly significant one. When man mounts these subdued beasts or ship on a journey, it brings about remembrance of the terminal journey from this world. This is the journey of man to Allah, Honored and Glorious, when he dies, being carried by people on their necks. So, he remembers:

﴿وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ﴾

“And verily to our Lord we indeed are to return,”

That is, to the Honored and Glorious. So the final journey is to Allah. He - the most High - said in His Honored Book:

﴿يَا أَيُّهَا الْإِنسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلَمَّا فَلَمَّا تَعْلَمُ أَنَّكَ مَعَهُ فَأِنَّكَ لَمِنَ الْفَائِزِينَ﴾

“O men! Verily, you are returning towards your Lord – with your deeds and action (good or bad), a sure returning.” (Al-Insliqaq: 6)

Yes, He said: ‘returning to your Lord’ and not ‘returning because

of your Lord.' He said: '*returning to...*' which implies that you with your authority, wealth, labor and toil shall return to Allah, Honored and Glorious.

"Returning toward your Lord" that is, you are working and returning towards your Lord.

"And so you will meet (that is, the result of your deeds which you did)."

We shall all soon meet Allah, Honored and Glorious, but in what condition shall we meet Him? That is, it is not important to man where or when he dies. He may wish that Allah elongates his life and that he dies in the Holy Land as Moosa عليه السلام chose. However, the only important issue is upon what did he die? We beseech Allah to take our soul and yours in a state of *Iman* and upon Islamic monotheism. This is the important matter. If you die upon goodness, there is no difference between dying here or there, in the Holy Land or other land, in this month or that day or so hour. What is important is that you die upon goodness.

Therefore, it is necessary for a person to recite this word of remembrance when he boards a car or an aeroplane. It has been reported from the Prophet ﷺ in the hadeeth of Ibn Umar - may Allah be pleased with him and his father- that he would say: '*Allah Akbar* (Allah is Greatest)' three times. Then he would supplicate:

﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ﴾ (13)

"Glory to Him Who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return."

Thereafter, he recites this supplication mentioned by Ibn Umar - may Allah be pleased with him.

While pondering on this hadeeth, one would observe a statement which indicates that Allah encompasses all things. He ﷺ said: '*You are the companion on journey and the Guardian of our families we left*

behind,' that is, You accompany me on my journey by facilitating it for me, and You are the Guardian of my family in my absence, being acquainted with their condition, directing their affairs and assisting them. He, Glorious and Honored, is with man on his journey and at the same time the Guardian of his family because Allah, Glorious and Honored is He, encompasses all things.

Allah alone grants success.

Hadeeth 973

وَعَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ، رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ يَتَعَوَّذُ مِنْ وَعَثَاءِ السَّفَرِ، وَكَأَبَةِ الْمُتَقَلَّبِ، وَالْحَوْرِ بَعْدَ الْكَوْنِ، وَدَعْوَةِ الْمَظْلُومِ. وَسُوءِ الْمَنْظَرِ فِي الْأَهْلِ وَالْمَالِ. رَوَاهُ مُسْلِمٌ.

'Abdullah bin Sarjis رضي الله عنه reported: Whenever the Messenger of Allah ﷺ proceeded on a journey, he would seek refuge in Allah from the hardships of the journey, and against deviation after guidance, and against the supplication of the oppressed, and occurrences of unpleasant events in the family and property. He would say: "Allahumma inni a'udhu bika min wa'tha'is-safari, wa kaabatil-munqalabi, wal-hauri ba'dal-kauni, wa da'watil-mazlumi, wa su'il-manzari fil-ahli wal-mal." [Muslim]

Hadeeth 974

وَعَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: شَهِدْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ أُنِيَ بِدَابَّةٍ لِيَرْكَبَهَا، فَلَمَّا وَضَعَ رِجْلَهُ فِي الرِّكَابِ

قَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَى ظَهْرِهَا قَالَ: الْحَمْدُ لِلَّهِ،
ثُمَّ قَالَ: ثُمَّ قَالَ: الْحَمْدُ لِلَّهِ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: اللَّهُ
أَكْبَرُ، ثَلَاثَ مَرَّاتٍ، ثُمَّ قَالَ: سُبْحَانَكَ إِنِّي ظَلَمْتُ نَفْسِي
فَاعْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ ضَحِكَ، فَقِيلَ: يَا
أَمِيرَ الْمُؤْمِنِينَ! مِنْ أَى شَيْءٍ ضَحِكْتَ؟ قَالَ: رَأَيْتُ النَّبِيَّ ﷺ
فَعَلَ كَمَا فَعَلْتُ، ثُمَّ ضَحِكَ، فَقُلْتُ: يَا رَسُولَ اللَّهِ! مِنْ أَى
شَيْءٍ ضَحِكْتَ؟ قَالَ: «إِنَّ رَبَّكَ يَعْجَبُ مِنْ عَبْدِهِ إِذَا قَالَ: اغْفِرْ
لِي ذُنُوبِي، يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ غَيْرِي». رَوَاهُ أَبُو دَاوُدَ،
وَالترمذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ، وَفِي بَعْضِ النُّسخ: حَسَنٌ
صَحِيحٌ. وَهَذَا لَفْظُ أَبِي دَاوُدَ.

‘Ali bin Rabi’ah reported: In my presence, a beast was brought to ‘Ali bin Abu Talib ﷺ for riding. When he put his foot in the stirrup, he said: “ Bismillah (With the Name of Allah).” When he had settled himself on its back he recited: “ Al-hamdu lillahi (All praise belongs to Allah.” He then recited thrice: “ Alhamdu lillah (Praise be to Allah),” and then three times: “ Allahu Abkar (Allah is Greatest).” Then he said: “Subhanaka inni zalamtu nafi faghfir li, innahu la yaghfirudh-dhunuba illa Anta (You are far removed from imperfection I have wronged myself, so forgive me, because none but You can forgive sins).” Then he smiled. It was asked: “Why have you smiled, O Amir Al-Mu’minin (Leader of the Believers)?” He replied: “I saw the Messenger of Allah ﷺ doing as I have done. I (i.e., Ali) asked him (the Messenger of Allah ﷺ) the reason for smiling. He ﷺ said, ‘Your Rubb , Glorious is He, is pleased when His slave seeks His forgiveness. He (the slave) has firm faith that none except Allah Alone can forgive sins.’” [Abu Dawud and At-Tirmidhi]

Commentary

These two hadeeths are related to words of remembrance when a person mounts his ride to begin a journey. We have earlier explained the noble verse, the statement of Allah – the most High:

﴿لَسْتَوْا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ ﴿١٤﴾﴾

“In order that you may mount firmly on their backs and then may remember the favor of your Lord when you mount thereon, and say: Glory to Him who has subjected this to us, and we could never have it (by our efforts). And verily, to our Lord we indeed are to return.” (Az-Aukhruf: 13, 14)

Also, a person should seek refuge from the hardships of travelling, unhappiness connected with ghastly scenes and evil turns in property and family. He should also seek refuge from the supplication of the oppressed, ask Allah for forgiveness and mercy, praise Allah (by saying: *Alhamdulillah* [Praise be to Allah]) thrice and magnify Allah (by saying *Allah Akbar* [Allah is the Greatest]) thrice. To make this remembrance in the exact wordings narrated from the Prophet ﷺ is best and preferred. Otherwise, one may supplicate with any easy words if it is impossible to remember the exact wordings. The most important of all these is that which Allah - the most High - mentioned in the Qur'an:

﴿سُبْحَنَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ ﴿١٣﴾﴾

“Glory to Him who has subjected this to us, and we could never have it (by our efforts).”

The hadeeth of Alee bin Aboo Talib - may Allah be pleased with him – demonstrates the immensity of Allah's Forgiveness and Mercy.

He, Honored and Glorious, is delighted when His servant seeks His Forgiveness and turn to Him in repentance. It is established from the Prophet ﷺ that he said: "Allah is more delighted with the repentance of a servant than one of you is with regards to his ride..." Then he narrated the incident of a traveler who lost his ride and searched for it without success. His food and drink were on the ride. After losing hope of finding it and hope of life, he slept under a tree to await death. Whilst in that state, he suddenly found the beast fastened to the tree. He grabbed hold of its halters and said: 'O Allah You are my servant and I am Your Lord.' He intended to say: 'O Allah I am Your servant and You are my Lord,' but erred out of extreme joy. Allah is delighted at the repentance of His servant. O Muslim brother! You should necessarily repent to Allah, return to Him and seek forgiveness from Him. You should know that whenever you sincerely and honestly seek Allah's forgiveness, He will forgive you.

﴿وَمَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ، ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا﴾

"And whoever does evil or wrongs himself but afterwards seeks Allah's forgiveness, he will find Allah Oft-Forgiving, Most Merciful." (An-Nisa: 110)

We beseech Allah to forgive and shower Mercy on you and us. He is over all things Able.

Chapter 171: glorification of allah by a traveler while ascending and descending

Hadeeth 975

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا إِذَا صَعِدْنَا كَبَّرْنَا، وَإِذَا نَزَلْنَا سَبَّحْنَا. رَوَاهُ الْبُخَارِيُّ .

Jabir ؓ reported: When we ascended (a height) we would proclaim: “Allahu Akbar (Allah is Greatest),” and when we descended (from the height) we would proclaim: “Subhan Allah (Allah is free from imperfection).” [Al-Bukhari]

Hadeeth 976

وَعَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ النَّبِيُّ ﷺ وَجِوْشُهُ إِذَا عَلَوْا الثَّنَايَا كَبَّرُوا، وَإِذَا هَبَطُوا سَبَّحُوا. رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ صَحِيحٍ.

Ibn ‘Umar ؓ reported: Whenever the Prophet ﷺ and his army ascended a height, they would proclaim: “Allahu Akbar (Allah is Greatest),” and when they climbed down, they would proclaim: “Subhan Allah (Allah is free from imperfection).” [Abu Dawud]

Commentary

The author – may Allah shower blessings on him – positioned this chapter under the etiquettes of travelling in his book, Riyaaadus Saaliheen.

One of the etiquettes of travelling is that when a person ascends a height, such as a mountain or a plane takes off, he should say: ‘Allahu Akbar (Allah is Great),’ once, twice or thrice. When it is descending, he should say: ‘Subhan Allah (Glorified be Allah),’ once, twice or thrice. When a person ascends a height, he feels himself on top of the

world and regards himself as great. Hence, he should say: ‘*Allah Akbar* (Allah is the Greatest)’ which returns him to reality and humbles him. Considering the Grandeur of Allah, the Mighty and Sublime, you should say: ‘*Allah Akbar*- Allah is Greatest’; he is telling his soul: ‘If you elevate me, O you soul, there is One above you Who is Higher than you and that is Allah the Honored and Glorious.’

But when he descends to a lower level, he should say: ‘*SubhanAllah* (Glorified be Allah),’ that is, he absolves Allah, The Mighty and Sublime, from any form of lowliness and descent. Allah - the Mighty and Sublime - is above all things. It is established from the Messenger of Allah ﷺ that Allah descends to the lowest heaven. However, this descent is in a manner that befits His Glory and Majesty,⁽¹⁾ and does not necessitate coming below His creatures. This is because nothing is comparable to Allah.

Importantly, it is part of the praiseworthy manners from the guidance of the Messenger ﷺ and his companions to say *Allahu Akbar* (Allah is Greatest) at ascension and *Subhanallah* (Glorified be Allah) when descending. When a plane takes off, the passengers should say: *Allahu Akbar* (Allah is Greatest) and *Subhanallah* (Glorified be Allah) when landing. This is because there is no difference between ascending or descending in air and on land.

Allah alone grants success.

Hadeeth 979

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي سَفَرٍ، فَكُنَّا إِذَا أَشْرَفْنَا عَلَى وَادٍ هَلَّلْنَا وَكَبَّرْنَا وَارْتَفَعَتْ أَصْوَاتُنَا، فَقَالَ النَّبِيُّ ﷺ: «يَا أَيُّهَا النَّاسُ! ارْبِعُوا عَلَى أَنْفُسِكُمْ فَإِنَّكُمْ لَا تَدْعُونَ أَصَمَّ

1 Reported by Al-Bukhaari in Book of Jum'uah, Chapter on Supplication in Salat in the Last Part of the Night ..., no.1145, and Muslim in Book of the Salat of Travelers and Its Shortening, Chapter on Encouragement to Supplication and Remembrance in the Tail End of the Night ..., no.758

وَلَا غَائِبًا، إِنَّهُ مَعَكُمْ، إِنَّهُ سَمِيعٌ قَرِيبٌ». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ reported: We accompanied the Prophet ﷺ in a journey, and when we climbed up a height, we proclaimed aloud: "La ilaha illallah (There is no true god except Allah)" and "Allahu Akbar (Allah is Greatest)." The Prophet ﷺ admonished us saying, "O people, take it easy. He Whom you are calling is not deaf or absent. He is with you (i.e., by His Knowledge), He is Hearing and He is Near." [Al-Bukhari and Muslim]

Commentary

Previously, it has been mentioned that the traveler should say *Allahu Akbar* (Allah is Greatest) when he ascends a height *Subhanallah* (Glorified be Allah) when he descends. Also, the wisdom behind it has been explained.

However, one should not not strain or overburden himself, and he should not raise his voice to shout it. In the hadeeth of Aboo Musa Al-Ash'ari - may Allah be pleased with him, they accompanied the Prophet ﷺ on a journey. When they climbed up a height, they proclaimed aloud: *La ilaha illa Allahu* (There is no true god except Allah) and *Allahu Akbar* (Allah is Greatest). So, the Prophet ﷺ said: 'O people. Take it easy,' that is, be gentle on your souls and do not burden it by raising your voice. 'He Whom you are calling is not deaf or absent. He is with you (i.e. in His Knowledge), He is All-Hearing and He is Near.'

Allah, Honored and Glorious, is not in need of one exerting himself to raise his voice while reciting words of remembrance. This is because He, the most High, Hears, Sees and is Near, Glorious and Honored is He. This is so despite the fact that He is above the heavens. He encompasses all things, Glorious and Honored is He. Ibn Abbas

- may Allah be pleased with him - said: 'The seven heavens and the seven earths in the palm of Allah are not more than the similitude of a mustard seed in the palm of one of you.'⁽¹⁾

All the heavens and earths are insignificant in comparison to Allah, Honored and Glorious. He, Glorious and Honored is He, encompasses all things and is above all things. This (hadeeth) is evidence that one should not overburden himself in acts of worship, not in their performance or in constancy in performing them.

Hence, when the Prophet ﷺ was informed that Abdullah bin 'Amr bin Al-'Aas - may Allah be pleased with him - had vowed out of his extreme desire to do good deed: 'I will surely stand in prayer at night as long as I live and fast every day of my life.' That is, he intended to fast everyday of his life and stand in prayer throughout every night. The Prophet ﷺ was informed of this and he ﷺ invited him and said: 'Did you say this?' He replied: 'Yes, O Messenger of Allah.' He ﷺ said: 'You will not be able to bear it.' Then he advised him to fast three days in every month and to stand in prayer (at night) and also sleep. He said: 'I have the capacity to do more than that.' He continued to say so until the Prophet ﷺ said to him: 'Fast one day and break on the other day.' He said: 'I have the capacity to do more than that.' He ﷺ said: 'There is no (Fast) better than this. It is the fast of Dawud عليه السلام, he would fast one day and break on another day.'⁽²⁾

This was so that he might regain his strength and freshness with a day break from the fast.

When He (Abdullah) - may Allah be pleased with him - became old, this became difficult for him; that is, fasting one day and breaking for one day. Then he said: 'Had I accepted the Prophet's concession.' Thereafter, he would observe Fast for fifteen successive days and stay

1 Mentioned by Aboo Nua'ym in Tarikh Asbahan (2/205)

2 Reported by Muslim in Book of Fast, Chapter on Prohibition of Fasting Forever for One Who is Harmed by that or Fails Therein ..., no.1159

away from Fast for the subsequent fifteen days. This is because fasting every other day had become difficult for him. As for standing to pray at night, the best thing is to sleep for half of the night, stand in prayer for a third and then sleep the remaining sixth. He divided it into three parts; he sleeps half, stands in prayer for a third and then sleeps the remaining sixth.

He ﷺ said: ‘There is no (supererogatory) prayer better than this.’⁽¹⁾

In essence, a person should not go to extremes to overburden himself in acts of worship. Whenever it (act of worship) is easy, then he should praise Allah. During winter, some people prefer to use cold water for ablution although they have access to warm water. They punish themselves, and Allah, Honored and Glorious, has said:

﴿ مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَءَامَنْتُمْ وَكَانَ اللَّهُ شَاكِرًا

عَلِيمًا ﴾

“Why should Allah punish you if you have thanked (Him) and have believed in Him. And Allah is Ever All-Appreciative (of good), All-Knowing.” (An-Nisa: 147)

Yes, if only cold water is available, you will be rewarded for performing ablution with much inconvenience. However, it is not appropriate to neglect that which is easy and go for that which is difficult with the aim of getting reward. Whenever a deed is easy, you should perform it.

For instance, some people would vow to travel on foot to perform Hajj because it is more difficult than going by car. We say that this is an error. Whenever Allah eases an act of worship for you, you should take to it. A person may decide to read with a dim light rather than

1 Reported by Muslim in Chapter on Fasting, Chapter on the Prohibition of Fasting for Ever for One who will be Harmed Thereby ..., no.1159

a bright light because of the attendant difficulty. This is an error. Whenever an act of worship becomes easy, you should do that which is easy without falling short.

However, if that act is not possible (at the time, place or in the circumstances) without difficulty and exertion, then the matter is left to Allah. When you become exhausted in performing an act of worship, you will have the reward.

Allah alone grants success.

Chapter 172: desirability of supplications during the journey

Hadeeth 980

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثُ دَعَوَاتٍ مُسْتَجَابَاتٌ لَا شَكَّ فِيهِنَّ: دَعْوَةُ الْمَظْلُومِ، وَدَعْوَةُ الْمُسَافِرِ، وَدَعْوَةُ الْوَالِدِ عَلَى وَلَدِهِ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ. وَلَيْسَ فِي رِوَايَةِ أَبِي دَاوُدَ: «عَلَى وَلَدِهِ».

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "Three supplications are answered without doubt. The supplication of the oppressed, the supplication of the traveller, and the supplication of the parent for his son." [At-Tirmidhi and Abu Dawud]

Chapter 173: supplication if one fears (harm)

Hadeeth 981

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا خَافَ قَوْمًا قَالَ: «اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ، وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ». رَوَاهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ بِإِسْنَادٍ صَحِيحٍ

Abu Musa Al-Ashari رضي الله عنه reported: When the Messenger of Allah ﷺ feared mischief from a people, he would supplicate: “Allahumma inna naj’aluka fi nuhurihim, wa na’udhu bika min shururihim (O Allah! We ask You to face them, and seek Your Protection against their evil.” [Abu Dawud and An-Nasa’i]

Commentary

The author, An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on desirability of supplications during the journey.’

The traveler is detached from his homeland, and he remains a traveler till he returns to it (i.e. his homeland). The supplication of a traveler usually is that of one in need. Whenever a person is in need and supplicates to his Lord, his prayer will most likely be answered. This is because Allah, the Mighty and Sublime, responds to the supplication of the one in difficult situation and the supplication of the one in need more than the supplications of others.

Then he (An-Nawawee) mentioned the hadeeth of the three supplications which are answered without doubt:

1. The supplication of the oppressed;
2. The supplication of the traveler; and
3. The supplication of a parent.

Whenever someone oppresses you, usurping your wealth or any other form of oppression, and you supplicate to Allah in that regard,

Allah responds to your supplication. This is the supplication of the oppressed. Even if the victim of your oppression is a disbeliever, and he supplicates to Allah, He will answer his supplication. This is not out of love for the disbelievers but for His love for justice. The victim should likewise be fair in his supplication against the oppressor. Hence, the Prophet ﷺ told Mu'adh when he was sending him to Yemen: 'Be cautious of the supplication of the oppressed, for there is no barrier between it and Allah.'⁽¹⁾

So, the supplication of the oppressed is answered when he supplicates against his oppressor with similar or less than the harm caused by the oppressor. However, there is no obligation of response if he exceeds proper limit.

Secondly: The supplication of the traveler. Whenever he supplicates to Allah to ease his journey or any other supplication, Allah, the most High, responds to his request. Thus, it is necessary to always seize the opportunity of supplicating on journeys. When the journey is in obedience to Allah such as *Umrah* and Hajj, then the possibility and strength of response increases.

Thirdly: The supplication of the parent. In some versions of the hadeeth, he added: 'for the child' while he only said: 'supplication of the father' in other versions. This implies if the parent supplicates for or against the child. This is the most authentic. The supplication of a father for or against his son is answered. The supplication of a father for his son is accepted because he supplicates for him out of compassion and mercy, and the Most Merciful (Allah) is merciful to those who show mercy to others. As for supplicating against him, this is not possible except the son is deserving of it. When he supplicates against him, and he deserves it, then Allah responds to the request.

These three supplications are always answered: the supplication of the oppressed, the supplication of the traveler, and supplication of a parent, be it the mother or the father.

Then, the author- may Allah shower blessings on him- mentioned

1. Reported by Al-Bukhaari in Book of Oppression and Usurpation, Chapter on Being Wary and Cautious of the Supplication of the Oppressed ..., no.2448

the hadeeth of supplication when one fears a people or anything. For example, you are accosted by a group of persons or an individual and you are afraid or apprehensive of their evil, then recite: *'Allahumma inna najaluka fi nuhurihim wa na'udhu bika min shururihim* (O Allah! We ask You to face them, and we seek Your protection against their evil).' When you say this with all honesty and sincerity, seeking sanctuary with Allah, He will protect you from their evil.

'O Allah! We ask You to face them,' that is, in front of them shielding and protecting us from them. '...and we seek your protection from their evil.' In this state, Allah will suffice you of their evil. Allah, the Most High, will respond to these two simple statements if one utters them sincerely.

Allah alone grants success.

Chapter 174: supplication on alighting at a halt

Hadeeth 982

عَنْ خَوْلَةَ بِنْتِ حَكِيمٍ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَنْ نَزَلَ مَنْزِلًا ثُمَّ قَالَ: أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ، لَمْ يَضُرَّهُ شَيْءٌ حَتَّى يَرْجِعَ مِنْ مَنَزِلِهِ ذَلِكَ». رَوَاهُ مُسْلِمٌ.

Khaulah bint Hakim رَوَاهُ reported: I heard the Messenger of Allah ﷺ saying, "Whosoever alights somewhere and says: 'A'udhu bikalimat-illahit-tammati min sharri ma khalaqa (I seek refuge with the Perfect Words of Allah from the evil of what He has created),' nothing will harm him until he leaves that place." [Muslim]

Hadeeth 983

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا سَافَرَ فَأَقْبَلَ اللَّيْلَ قَالَ: «يَا أَرْضُ! رَبِّي وَرَبُّكَ اللَّهُ، أَعُوذُ بِاللَّهِ مِنْ شَرِّكَ وَشَرِّ مَا فِيكَ، وَشَرِّ مَا خُلِقَ فِيكَ، وَشَرِّ مَا يَدْبُ عَلَيْكَ، أَعُوذُ بِاللَّهِ مِنْ شَرِّ أَسَدٍ وَأَسْوَدَ، وَمِنْ الْحَيَّةِ وَالْعَقْرَبِ، وَمِنْ سَاكِنِ الْبَلَدِ، وَمِنْ وَالِدٍ وَمَا وَلَدَ». رَوَاهُ أَبُو دَاوُدَ .

Ibn 'Umar ؓ reported: Whenever the Messenger of Allah ﷺ set out on a journey, he would say by nightfall: "Ya ardu, Rabbi wa Rabbuk-illahu, a'udhu billahi min sharriki wa sharri ma fiki, wa sharri ma khuliqa fiki, wa sharri ma yadibbu 'alaiki; a'udhu billahi min sharri asadin wa aswadin, wa minal-hayyati wal-aqrabi, wa min sakinil-baladi, wa min walidin wa ma walad [O land, my Rubb and your Rubb is Allah, I seek refuge in Him from your evils, the evils of what you contain, the evils of what has been created in you, and the evils of what walks upon you. I seek refuge in Allah from lions, black serpents, scorpions and from the inhabitants of the place, and from the parent (i.e., Satan) and his offspring who inhabit a settlement (i.e., helpers from amongst the devils)]." [Abu Dawud]

These two hadeeths are explaining what one should say when one alights on a journey. As in the hadeeth of Khaulah bint Hakim - may Allah be pleased with her, the Prophet ﷺ said: 'Whoever alights somewhere and says: *Audhu bi Kalimaatil-lahi At-taamat min sharri ma khalaqa* (I seek refuge with the Perfect Words of Allah from the evil of what He has created), nothing will harm him until he leaves that place.'

Regarding his statement: 'Whoever alights somewhere', it encompasses anyone who disembarks at a place to rest, eat breakfast or supper, sleep or for other reasons. Whenever he alights, he should

say: *Audhu bi Kalimaatil-lahi At-taamat min sharri ma khalaqa* (I seek refuge with the Perfect Words of Allah from the evil of what He has created). The meaning of seeking refuge is to seek protection with the Perfect Words of Allah which include His Universal Words and His Legislative Words. He- Honored and Glorious is He - alluded to His Universal Word in His statement:

﴿إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ﴾ (٨٢)

“Verily, His Command, when He intends a thing, is only that He says to it, “Be!” – and it is!” (Ya-Sin: 82)

So, Allah protects you with His Universal Word. He averts from you what could harm you when you utter this statement: ‘I seek refuge with the Perfect Words of Allah from the evil of what He has created.’

His Legislative Words are the revelations. They contain fortification from all evil: protection from evil before it occurs and after its occurrence.

As for before its occurrence, it is established from the Prophet ﷺ that whoever recites *Ayat Al-Kursi* (Qur’an 2 verse 255) at night, there will not cease to be a guard from Allah over him and Satan will not come close to him till the morning.⁽¹⁾

As for after the occurrence of evil, it is established from the Prophet ﷺ, that when *Al-Fatihah* (Qur’an Chapter 1) is recited upon an ailing person or upon one stung, it benefits him. Indeed, the companions recited it upon the leader of a people who was stung. He got up as if he just broke loose from a halter, that is, he recovered. This is because the Qur’an is a healing:

﴿يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ مَوْعِظَةٌ مِنْ رَبِّكُمْ وَشِفَاءٌ لِمَا فِي الصُّدُورِ وَهُدًى

وَرَحْمَةٌ لِّلْمُؤْمِنِينَ﴾ (٥٧)

“O mankind! There has come to you a good advice from your

1 Reported by Al-Bukhaari in Book of Virtues of the Qur’an, Chapter on the Virtue of Surah Al-Baqarah ..., no.5010

Lord (i.e. the Qur'an, ordering all that is good and forbidding all that evil), and a healing for that (disease if ignorance, doubt, hypocrisy and differences, etc.) in your breast, - a guidance and a mercy (explaining lawful and unlawful things, etc) for the believers." (Yunus: 57)

So, O Muslim brother, whenever you alight at a place, on the land or at sea, in a house or other places, you should hasten to say: 'I seek refuge with the Perfect Words of Allah from the evil of what He created.' Verily, nothing will harm you till you depart from that place.

Allah alone grants success.

Chapter 175: desirability of returning home soon after the accomplishment of a task

Hadeeth 984

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«السَّفَرُ قِطْعَةٌ مِنَ الْعَذَابِ؛ يَمْنَعُ أَحَدَكُمْ طَعَامَهُ، وَشَرَابَهُ
وَنَوْمَهُ، فَإِذَا قَضَى أَحَدُكُمْ نَهْمَتَهُ مِنْ سَفَرِهِ، فَلْيُعْجِلْ إِلَى
أَهْلِهِ». متفقٌ عليه .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Travelling is a torment because it deprives a traveller of his food, drink and sleep. So when one of you has accomplished his purpose of journey, let him return home quickly." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: ‘Chapter on the desirability of returning home soon after the accomplishment of a task.’

The traveler abandons his family whenever he travels. They may be in need of him for training, teaching, guidance and so on. Some happenings may require the presence of their guardian with them. Hence, the Prophet ﷺ instructed in this hadeeth that once a person accomplishes his purpose of journey, he should return to his family. He ﷺ said in this hadeeth: ‘Travelling is a torment.’ That is, it involves punishment for the heart and for the body, particularly in old times when journeys were accomplished on camels, involving much difficulty, fear, cold during winter and heat during summer. This is why the Prophet ﷺ said: ‘Travelling is a torment because it deprives a traveler of his food, drink and sleep.’ This is because the traveler’s mind is pre-occupied. He does not eat or drink as he would do at home. Ditto for sleep. Since the situation is like this, one should return to ease, to his family and town, in order to assume responsibility over his family, guiding and training them among other tasks. There is evidence in this that a person’s stay with his family is better than traveling except when there is a need. The reason is that his family has need for him.

Malik bin Al-Huwayrith – may Allah be pleased with him – came to the Prophet ﷺ with twenty young men from his clan. They stayed with him ﷺ for twenty nights. When he ﷺ noticed their eagerness to return to their families, he ﷺ said: ‘Return to your families, stay with them, train them and teach them.’ This proves that it is not permissible for a person to be away from his family except to the appropriate degree of need. This is the better thing.

Allah alone grants success.

Chapter 176: desirability of

returning home by day

Hadeeth 985

عَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا أَطَالَ أَحَدُكُمْ الْغَيْبَةَ فَلَا يَطْرُقَنَّ أَهْلَهُ لَيْلًا».

Jabir ؓ reported: The Messenger of Allah ﷺ said, "When one of you stays away (from his family) for a long period of time, let him not surprise his family by night."

In another narration, Jabir ؓ said: The Messenger of Allah ﷺ prohibited us from coming back to our family at night. [Al-Bukhari and Muslim]

Hadeeth 986

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ لَا يَطْرُقُ أَهْلَهُ لَيْلًا، وَكَانَ يَأْتِيهِمْ غُدُوًّا أَوْ عَشِيَّةً. مُتَّفَقٌ عَلَيْهِ.

Anas ؓ reported: The Messenger of Allah ﷺ would not come (back) to his family by night. He used to come in the morning or in the evening (before dark). [Al-Bukhari and Muslim]

Chapter 177: supplication at the time of returning home and on

seeing one's hometown

Hadeeth 987

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَقْبَلْنَا مَعَ النَّبِيِّ ﷺ، حَتَّى إِذَا كُنَّا بِظَهْرِ الْمَدِينَةِ قَالَ: «آيِبُونَ، تَائِبُونَ، عَابِدُونَ، لِرَبِّنَا حَامِدُونَ» فَلَمْ يَزَلْ يَقُولُ ذَلِكَ حَتَّى قَدِمْنَا الْمَدِينَةَ، رَوَاهُ مُسْلِمٌ.

Anas ؓ reported: We returned with the Prophet ﷺ from a journey; and when we entered the suburbs of Al-Madinah, he ﷺ said: “Ayibuna, ta’ibuna, ‘abiduna, li-Rabbina hamidun (We are returning in safety, turning to our Rubb , worshipping Him and praising Him).” He ﷺ continued repeating these words till we entered Al-Madinah. [Muslim]

Chapter 178: desirability of entering the mosque near one's home upon returning from a journey for offering two rak'ah prayer

Hadeeth 988

عَنْ كَعْبِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ إِذَا قَدِمَ مِنْ سَفَرٍ بَدَأَ بِالْمَسْجِدِ فَرَكَعَ فِيهِ رَكْعَتَيْنِ. مُتَّفَقٌ عَلَيْهِ

Ka'b bin Malik ؓ reported: Whenever the Messenger of Allah ﷺ returned from a journey, he would proceed straight to the mosque and perform two Rak'ah of (optional) prayer. [Al-

Bukhari and Muslim]

Commentary

These chapters are related to the etiquettes of travelling.

The first chapter: When a person has been away from his family for a long time, he should not return to them at night. That is, he should not return to them at night except out of necessity or after informing them. For instance, he would experience great difficulty if he extends his journey till the morning. This is a necessity, so he should return to them that night and there is no problem. Also, if he had informed them earlier that he would return to them on a specific night, then there is no problem if he returns to them at night.

However, if his absence has been for a long period, then he should not return to them at night. The Prophet ﷺ gave the underlying reason for this as: 'So that she (the wife) would have combed the disheveled hair and shaved the pubic region.' That is, so that the woman may beautify herself for her returning husband. He should not return to find her ungroomed with unkempt pubic region. This is the reason for emphasizing prolonged journey. However, if the journey is not long, say a day or two, then there is no harm in returning to his family whenever he desires.

Summarily, whenever the absence is long, he should not return to his family at night except due to necessity or after prior information.

The second hadeeth shows that whenever a person returns from his journey, before other things, he should proceed to the mosque before entering his house. He should proceed straight to the mosque and perform two *Rakats* of optional prayer. This is because the Prophet ﷺ established this Sunnah for his Ummah through speech and action. He ﷺ would proceed straight to the mosque on returning from a

journey to perform two *Rakats* of optional prayer.

In addition, Jabir -may Allah be pleased with him and his father- once came to the Prophet ﷺ to collect the payment for his camel which he sold to him ﷺ. He ﷺ said to him: 'Have you entered the mosque to perform (optional) *Salat*?' He replied: 'No.' He ﷺ said: 'Enter the mosque and observe two *Rakats*.'

Unfortunately, most people are unconscious of this Sunnah nowadays due to ignorance or simply considering it as insignificant. It is necessary for one to revive this Sunnah: the first thing to do after returning from a journey is to enter the mosque and perform two *Rakats* of optional Prayer. Thereafter, he should proceed to his family.

Allah alone grants success.

Chapter 179: prohibiting a woman from travelling alone

Hadeeth 989

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَحِلُّ لِمَرْأَةٍ تُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ تُسَافِرُ مَسِيرَةَ يَوْمٍ وَكَيْلَةٍ إِلَّا مَعَ ذِي مَحْرَمٍ عَلَيْهَا». متفقٌ عليه .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, "It is not permissible for a woman who believes in Allah and the Last Day to make a journey of one day and night unless she is accompanied by a Mahram (husband or any other relative to whom she is prohibited to marry)." [Al-Bukhari and Muslim]

Hadeeth 990

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ:
 «لَا يَخْلُونَ رَجُلٌ بِامْرَأَةٍ إِلَّا وَمَعَهَا ذُو مَحْرَمٍ، وَلَا تُسَافِرُ الْمَرْأَةُ إِلَّا
 مَعَ ذِي مَحْرَمٍ» فَقَالَ لَهُ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّ امْرَأَتِي خَرَجَتْ
 حَاجَةً، وَإِنِّي اكْتَتَبْتُ فِي غَزْوَةٍ كَذَا وَكَذَا؟ قَالَ: «انْطَلِقْ فَحُجَّ
 مَعَ امْرَأَتِكَ». متفقٌ عَلَيْهِ .

Ibn ‘Abbas ؓ reported: The Prophet ﷺ said, “No man must not be alone with a woman except in the presence of her (Mahram). No woman should travel except in company of a (Mahram).” A man said: “O Messenger of Allah! I have been enrolled for such and such expedition, and my wife left for Hajj .” He ﷺ said to him, “Go and perform Hajj with your wife.” [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned in his book, Riyaadus Saaliheen: ‘Chapter on prohibition of a woman travelling alone.’

That is, without a *Mahram* (a relative within the prohibited degree or her husband.’ This is because women are deficient in intellect and religion. People would want to fool and demean her, and she is a source of trials and temptation for men. The Prophet ﷺ said: ‘The trial of Children of Israel began with women.’⁽¹⁾ He ﷺ also said: ‘I have not left a trial after me more harmful to men than women.’⁽²⁾

Therefore, women are prohibited from traveling without a *Mahram*. Scholars differ on the permissibility or otherwise of travelling alone

- 1 Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking forgiveness, Chapter on the Most of People in Paradise and the Poor ..., no.2742
- 2 Reported by Al-Bukhari in Book of Marriage, Chapter on What is Feared of the Trials of Women ..., no.5096 and Muslim in Book of Remembrance, Supplication, Repentance and Seeking forgiveness ..., no.2741

on a short journey. Some of them opine that she is prohibited from embarking on a short journey alone while others limit the prohibition to long journeys. The correct opinion is that she is prohibited from embarking alone on anything which can be referred to as journey. Everything known as journey is not permissible for a woman except with her *Mahram*. This is for the fear of trial, temptation, evil or calamity that may befall her.

Then the author – may Allah shower blessings on him- mentioned the hadeeth of Aboo Hurairah and Ibn Abbas - may Allah be pleased with both of them- which indicate that a woman must not travel without a *Mahram*. What is apparent from the hadeeth is that there is no difference between a young girl and an adult, a pretty woman and an ugly one, a woman travelling alone or another with a group of women, if she feels safe or not. The hadeeth is general.

If we assume that a particular journey can be considered safe and secured, it is not possible to have same condition for all journeys. Since the issue is very grave, women were completely prohibited from traveling without a *Mahram*. Today, some people have put down this issue by traveling without a *Mahram*, particularly on flights and group journeys.

This is a mistake, and attachment of little or no importance to the obedience to Allah and His Messenger. It is not permissible for a woman to travel without a *Mahram*, not even on planes. Even if her *Mahram* will drive her to (the airport to) board a plane and a second *Mahram* will receive her at the other airport. This is not permissible, because no matter how safe we think she is, we do not know who (or what kind of a person) will board the plane with her. This is because women are not separated from men on these planes. You would find a woman (seated) beside a man. Hence, we say it is prohibited for a woman to travel without a *Mahram* in planes, cars, camels, donkey or on foot. It is prohibited in absolute terms. The *Mahram* is a male who is permanently prohibited for a female to marry due to blood, marriage or suckling. Allah mentioned this in the Noble Qur'an:

﴿ حُرِّمَتْ عَلَيْكُمْ أُمَّهَاتُكُمْ وَبَنَاتُكُمْ وَأَخَوَاتُكُمْ وَعَمَّاتُكُمْ

﴿٢٣﴾ وَحَلَائِكُمْ وَبَنَاتُ الْأَخِ وَبَنَاتُ الْأُخْتِ

“Forbidden to you (for marriage) are your mothers, your daughters, your sisters, your father’s sister, your mother sisters, your brother’s daughter, your sister’s daughter.”

These seven are prohibited by blood relationship. Then He – the most High – said:

﴿وَأُمَمِهْتِكُمُ الَّتِي أَرْضَعْنَكُمْ وَأَخَوَاتِكُم مِّن الرِّضْعَةِ وَأُمَمِهْتِكُم نِسَائِكُم وَرَبِّبَاتِكُم الَّتِي فِي حُجُورِكُم مِّن نِّسَائِكُمُ الَّتِي دَخَلْتُم بِهِنَّ فَإِن لَّمْ تَكُونُوا دَخَلْتُم بِهِنَّ فَلَا جُنَاحَ عَلَيْكُمْ وَحَلَائِلُ أَبْنَائِكُمُ الَّذِينَ مِّنْ أَصْلَابِكُمْ وَأَن تَجْمَعُوا بَيْنَ الْأُخْتَيْنِ إِلَّا مَا قَدْ سَلَفَ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا﴾ ﴿٢٣﴾

“Your foster mothers who gave you such, your foster milk suckling sisters, your wives mothers, your step daughter under your guardianship, born of your wives to whom you have gone in – but there is no sin on you if you have not gone in to them (to marry their daughters), the wives of your son who (spring) from own your lions, and two sisters in wedlock at the same time, except for what has already passed; verily, Allah is Oft-Forgiving, Most Merciful.” (An-Nisa: 23)

These are prohibited through foster relationship. So also are aunts, paternal and maternal, through suckling. All the aforementioned categories are prohibited (for marriage) due to the statement of the Prophet ﷺ: “Those (categories) prohibited (for marriage) due to kinship relationship are also prohibited by foster relationship.”⁽¹⁾

Those prohibited to the wife due to marital relationship include the father in law, the grandfather in-law from both the paternal and maternal sides. Also, the son and grandson and their male descendant

1 Reported by Al-Bukhaari in Book of Testimonies, Chapter on Testimonies Upon Genealogy and Foster Relationships ..., no.2645

are prohibited to the wife in marriage. So, there is no problem if the grandfather of the husband traveled with the wife of his grandson.

As for the assumption of some common people that when a man rescues a woman from perdition, then he has become her *Mahrem*, this is baseless. Some people would say: 'When a woman is drowning or a house is on fire and a man comes to her rescue, then he has become her *Mahram*.' This has no basis and is incorrect. The *Mahram* are seven through blood ties, seven through foster relationship and four through marital relationship. As for the husband it is well known that he is a *Mahram*, since he is the husband.

Allah alone grants success.

Book 8: book of virtues

Chapter 180: the excellence of reciting the qur'an

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: 'The Book of Virtues.'

Then, he began with the virtue of the Book of Allah, Honored and Glorious; he said: 'Chapter on Virtue of Reciting the Qur'an.'

The Qur'an with us is the statement of Allah, Honored and Glorious. He, Glorified and Exalted, uttered it in reality as statements which Jibreel heard. Thereafter, Jibreel recited it to the Prophet ﷺ. Allah the most High said:

﴿وَلَقَدْ لَنَزَّلَ رَبِّ الْعَالَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾﴾

"And truly, this (the Qur'an) is a revelation from the Lord of the

'Alamin (mankind, jinns and all that exists) which the trustworthy Ruh (Jibreel) has brought down: upon your heart (O Muhammad ﷺ) that you may be (one of the warners)." (Ash-Shu'ara: 192-194)

He said:

"He came down with it upon your heart."

This is because the heart is the vessel for memorization, comprehension and understanding, so that you may be one of the warners. Also Allah Blessed and Exalted said:

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ (١٦)

"Move not you tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith."⁽¹⁾

The Prophet ﷺ, due to his enthusiasm for the Qur'an, used to hasten preceding Jibreel who was teaching him the Qur'an. So, Allah the most High said:

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾ (١٦)

"Move not your tongue concerning (the Qur'an, O Muhammad ﷺ) to make haste therewith."

That is, be silent until Jibreel recites:

﴿إِن عَلَيْنَا جَمْعَهُ وَقُرْآنَهُ﴾ (١٧) ﴿فَإِذَا قَرَأْتَهُ فَانصِتْ لَهُ﴾ (١٨)

"It is for Us to collect it and to give you (O Muhammad ﷺ) the ability to recite it (the Qur'an) and when We have recite it to you (O Muhammad ﷺ) through Jibreel (Gabriel), then follow you its (the Qur'an's) recital." (Al-Qiyamah: 17, 18)

That is, when Jibreel, the Messenger of the Lord of all that exists, recites it to Muhammad ﷺ:

﴿إِذَا قَرَأْتَهُ فَانصِتْ لَهُ﴾ (١٨)

¹ Qur'an 75 verse 16

“And when We have recited it to you (O Muhammad ﷺ through Jibreel [Gabriel], then follow its (the Qur’an’s) recital.”

That is, recite it after him.

﴿ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ﴾

“Then it is for us (Allah) to make it clear to you.” (Al-Qiyamah: 19)

That is, do not interrupt Jibreel’s recitation.

This Qur’an was uttered by Allah, Glorious and Honored. He Glorified and Exalted, expressed it whenever He intended to reveal it as Allah the most High said:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا﴾

“Indeed Allah has heard the statement of her (Khaulah bint Tha’labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As- Samit).” (Al-Mujadilah: 1)

This statement is in the past tense; that is, the event had happened in the past.

“Indeed Allah has heard,”

This indicates that the statement of this woman preceded the statement of Allah about her and the event.

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ

بَصِيرٌ﴾

“Indeed Allah has heard the statement of her (khaulah bint Tha’labah) that disputes with you (O Muhammad ﷺ) concerning her husband (Aus bin As-samit) and complains to Allah. And Allah hears the argument between you both. Verily Allah is All Hearer, All- Seer.”

He, the most High, also said:

﴿وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقْعِدَ لِلْقِتَالِ﴾ (١٢١)

“And (remember) when you (Muhammad ﷺ) left your household in the morning to post the believers at their stations for battle (of Uhud).” (Al-Imran: 121)

This was at Uhud, He said:

“When you left your household in the morning.”

So his departure preceded this statement of Allah - the most High.

So, Allah Glorious and Honored, utters whatever He wills whenever He wills in any manner He wills. It is not permissible for us to think that the statement of Allah - the most High - is similar to our statement; that is, He utters the Qur'an with a Voice similar to our voices. This is not permissible.

However, He utilized the same alphabetic characters that we speak. The Qur'an with us consists of the same set of letters from which we compose our own statements and it (the Qur'an) is the statement of Allah. In meaning and wording, it is the statements of Allah. This is supported by the Book (i.e. Qur'an), the Sunnah, consensus of the pious predecessors and the leaders of *Ahlus-Sunnah*. They all agree that the Qur'an is the statement of Allah which was revealed from Him, and He uttered it in reality. In addition, Jibreel received it from Him and descended to transmit it to the heart of the Prophet ﷺ. Allah - the most High - said:

﴿إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ ﴿١٩﴾ ذِي قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِينٍ ﴿٢٠﴾ مُطَاعٌ ثَمَّ أَمِينٍ ﴿٢١﴾﴾

“Verily, this is the word (this Qur'an) brought by a most honorable Messenger (Jibreel) from Allah to the Prophet Muhammad ﷺ. Owner of power and high rank with (Allah) the Lord of the Throne. Obeyed (by the angels), trustworthy there (in the heaven).” (At-Takwir: 19-21)

‘trustworthy...’: This refers to Jibreel عليه السلام. He descended with it to the most trustworthy of mankind. Jibreel is the most trustworthy

among the angels and Muhammad is the most trustworthy among mankind. Both of them are trustworthy regarding the Revelation of Allah, Honored and Glorious is He.

This Qur'an contains tremendous virtues, general virtues (encompassing the entire Qur'an) and specific virtues for particular verses and chapters. For instance, *Surah Al-Fatihah* (i.e. chapter 1 of the Qur'an) is the oft-repeated seven verses and the mother of the Book (i.e. the Qur'an). *Ayat Al-Kursiyy* (i.e. verse of the Throne-Qur'an 2 verse 255) is the greatest verse in the Qur'an and so on. There are verses and chapters with specific virtues but the Qur'an as an entity has broad encompassing virtues.

This makes it obligatory for us to be enthusiastic as much as possible upon the recitation of the Book of Allah, Honored and Glorious, night and day. When a person recites the statement of Allah, he earns the reward of ten good deeds for every letter. A case in point, he earns a reward of twenty good deeds for reciting (قل) because it contains two letters: *Qaf* and *lam*. He earns a reward of forty good deeds for reciting (أعوذ) which contains four letters.

This is a great and incredible reward for anyone who recites this Honored and Mighty Book which:

﴿لَا يَأْتِيهِ الْبُطْلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِّنْ حَكِيمٍ حَمِيدٍ﴾

"Falsehood cannot come to it from before it or behind it (it is) sent down by the All-Wise, Worthy of praise (Allah)." (*Fussilat*: 42)

The one reciting the Qur'an should be calm and avoid haste so as not to omit some of the letters. Some people would rush through it and thus skip some of its letters; these people have not recited it as it was revealed. It is obligatory to pronounce the letters in clear manner although *At-Tajweed*, the science of recitation, as enunciated in detail in its books, is not obligatory. This is rather a perfection of the voice (in recitation). What is obligatory is that no letter or *shaddah* (emphasis or stress) is omitted.

As for the known principles of *At-Tajweed*, then it is only a

beautification and perfection of the voice, not compulsory. Thus, the opinion that *At-Tajweed* is compulsory and that anyone who does not recite the Qur'an with it is a sinner is weak. This opinion is very weak. Rather, it should be said that the matter of the Qur'an – and praise be to Allah – is clear and manifest, you should not omit any of its letter. As for observing the principles of *At-Tajweed*, this is not mandatory but to beautify the voice for the Qur'an.

You should note that when the Qur'an was first revealed, it came down in seven different dialects. This is because the people, the Arabs, were from various tribes with varying dialects. You should know how difficult and burdensome it is to attempt to speak the dialect of another people. Thus, Allah, Honored and Glorious is He, in His Mercy, revealed the Qur'an in seven different dialects so each person would be able to recite it in his own dialect. This was the situation all through the time of the Prophet ﷺ, Aboo Bakr and Umar – may Allah be pleased with them both.

During the reign of Uthman, people were reciting in their different dialects which gave birth to incongruities. The *Quraysh* tongue dominated others after it evolved and all the caliphs were *Quraysh*. When the *Ameerul- Mu'mineen* (Leader of the Believers), Uthman - may Allah be pleased with him - became apprehensive that people may disagree regarding the Word of Allah and that these seven dialects may lead to contradictions and conflict, he - may Allah be pleased with him - ordered that the Qur'an be compiled upon one dialect, the dialect of the *Quraysh*. This is what we recite today. Then he ordered that all manuscripts of other dialects be burnt so that they will not remain with people and cause problems. In this action was great benefit (for the Muslim *Ummah*) and virtue for the leader of the believers Uthman - may Allah be pleased with him - beyond enunciation. We beseech Allah the most High to reward him on behalf of all Muslims with good.

I encourage you and myself to engage in the recitation of the Qur'an; you should not abandon it. You should endeavor to complete its recitation once in a month, and you could complete it twice, four or ten times monthly. This (ten times) is the closest to perfection,

that you recite it every three days. This is the best situation. However, there is no problem if you feel that it is not easy for you except once a week, once every ten days, once every two or three weeks or once a month. The important point is that you should not abandon the Qur'an because it is the statement of Allah, Honored and Glorious is He, which increases you in nothing except light in you heart and certainty in knowledge.

Allah alone grants success.

Hadeeth 991

عَنْ أَبِي أُمَامَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «اقْرَءُوا الْقُرْآنَ فَإِنَّهُ يَأْتِي يَوْمَ الْقِيَامَةِ شَفِيعًا لِأَصْحَابِهِ». رَوَاهُ مُسْلِمٌ.

Abu Umamah ؓ reported: I heard the Messenger of Allah ﷺ saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." [Muslim]

Hadeeth 992

وَعَنْ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يُؤْتَى يَوْمَ الْقِيَامَةِ بِالْقُرْآنِ وَأَهْلِهِ الَّذِينَ كَانُوا يَعْمَلُونَ بِهِ فِي الدُّنْيَا تَقْدُمُهُ سُورَةُ الْبَقَرَةِ وَآلِ عِمْرَانَ، تُحَاجَّانِ عَنْ صَاحِبَيْهِمَا». رَوَاهُ مُسْلِمٌ.

An-Nawwas bin Sam'an ؓ reported: I heard the Messenger of Allah ﷺ saying, "The Qur'an and its people who applied it, will

be brought on the Day of Resurrection preceded with Surat Al-Baqarah and Surat Al-Imran arguing on behalf of those who applied them.” [Muslim]

Commentary

An-Nawawee – may Allah shower blessings on him – said in his Book (Riyaadus Saaliheen) in the Book of virtues: ‘Chapter on the excellence of reciting the Qur’an.’

Abou Umamah - may Allah be pleased with him - narrated that the Prophet ﷺ said: ‘Recite the Qur’an.’ He ordered the recitation without any restriction. Hence, the recitation of the Qur’an is encouraged at all times and all situations except when one is urinating or defecating. A person should not recite the Qur’an in this state because the Qur’an is exalted and sacred.

So also, one should not recite it when engaging in sexual intercourse with his wife. Rather, he should say when he is about to have intercourse with his wife: ‘*Bismillah, Allahuma janibna Ash-Shaytan wa Janibish- shaytan ma razaqtana* (meaning: In the Name of Allah, O Allah distance us from *Shaytan* (Satan) and distance from *shaytan* (Satan) whatever you bestow on us (offsprings)).’ The Prophet ﷺ said: ‘Recite the Qur’an, for it will come as an intercessor for its reciters on the Day of Resurrection.’ On the day of Resurrection, Allah, Honored and Glorious, shall make the reward of Qur’an a distinct being which will come on the Day of Resurrection to intercede for its reciters before Allah, Glorified and Exalted. When a person recites the Qur’an hoping for its reward from Allah, he will earn a reward of ten good deeds for every letter.

Similar to the above hadeeth is the hadeeth of An-Nawwas bin Sam’an - may Allah be pleased with him. He reported that the Prophet ﷺ stated that whoever recites the Qur’an and acted by it will come on the Day of Resurrection preceded with *Surat Al-Baqarah* and *Surat Al-Imran* arguing on behalf of their companion. However, the Messenger ﷺ qualified the recitation of the Qur’an in this hadeeth with applying

it. This is because there are two groups of reciters of the Qur'an:

A group who do not act by it; they do not believe in its reports nor act according to its rulings. The Qur'an will be evidence against these set of people.

A group who believe in its reports, affirming their truthfulness, and act according to its rulings. The Qur'an will be evidence for these people and argue on their behalf on the Day of Resurrection. The Prophet ﷺ said: 'The Qur'an is a proof in your favor or against you.'⁽¹⁾

This is evidence that the most important issue concerning the Qur'an is acting by it. This is supported by His statement, Exalted is He:

﴿ كَتَبْنَا إِلَيْكَ مَبْرُكًا لِّدَّبَرُواْ بِآيَاتِهِ وَلِيَتَذَكَّرُواْ أُولُواْ الْأَلْبَابِ ﴾ (29)

"(This is) a Book (the Qur'an,) which We have sent down to you, full of blessings that they may ponder over its Verses, and that men of understanding may remember." (Sad: 29)

"That they may ponder its Verses,"

That is, so that they understand its meanings;

"And that men of understanding may remember." and act thereby.

He mentioned action after contemplation because it is not possible to apply something without thinking over it. This is because by contemplation, one achieves knowledge and action results from knowledge.

Most importantly, this is the benefit of the revelation of the Qur'an; to be recited and applied, to believe its information and act according to its judgments, to practice its orders and refrain from its prohibitions. So, it will argue in favour of his companion on the Day of Resurrection.

Also, in this (hadeeth) is evidence that the order between *Surat Al-Baqarahh* (Chapter 2), *Aal-Imran* (Chapter 3) and *An-Nisaa* (Chapter 4) is what we find in the *Mushaf* (Bound copy of the Qur'an) presently;

1 Reported by Muslim in Book of Purification, Chapter on the Virtue of Ablution ..., no. 223

that is, *Al-Baqarahh*, then *Aal-Imran* and *An-Nisaa*.

The hadeeth of Hudaifah bin Yaman - may Allah be pleased with him - stated that he prayed with the Prophet ﷺ and he ﷺ recited *Al-Baqarahh*, then *An-Nisaa* and then *Aal-Imran*. This sequence has been abrogated by the latter ordering of placing *Aal-Imran* before *An-Nisaa*. It was for this reason that the companions - may Allah be pleased with them all - agreed that *Aal-Imran* is after *Surat Al-Baqarahh*, and so it is between it (*Al-Baqarahh*) and *Surat An-Nisaa*.

Allah alone grants success.

Hadeeth 993

وَعَنْ عَثْمَانَ بْنِ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ». رَوَاهُ الْبُخَارِيُّ .

Uthman bin 'Affan ؓ reported: The Messenger of Allah ﷺ said, "The best amongst you is the one who learns the Qur'an and teaches it." [Al-Bukhari]

Hadeeth 994

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «الَّذِي يَقْرَأُ الْقُرْآنَ، وَهُوَ مَاهِرٌ بِهِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَقْرَأُ الْقُرْآنَ وَيَتَتَعَعُّ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ». مَتَّفُقٌ عَلَيْهِ .

Aishah ؓ reported: The Messenger of Allah ﷺ said, "The one who is proficient in the recitation of the Qur'an will be with the honourable and obedient scribes (angels) and he who recites the Qur'an and finds it difficult to recite, doing his best to recite it in the best way possible, will have a double reward." [Al-

Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth in his book, Riyaadus Saaliheen, under the chapter on the excellence of reciting the Qur'an. Uthman bin Affan - may Allah be pleased with him - reported that the Prophet ﷺ said: 'The best amongst you is the one who learns the Qur'an and teaches it'

This address is to the entire *Ummah*. The best amongst people is the one who combines these two attributes: he learns the Qur'an and teaches it. He learnt it from others and taught it to others. Learning and teaching encompass learning both the wordings and the meaning. So, if a person teaches people to recite and memorize the Qur'an, this is also included in teaching. Likewise, the one who learns these aspects of the Qur'an is considered to have learnt the Qur'an.

From this, we recognize the virtue of the study circles available in mosques in several cities today, and praise be to Allah. Children are taught the Words of Allah, Honored and Glorious, in these mosques. Whosoever participates in it in any manner has a reward. The one who enrolls his child there will be rewarded; the one who donates to the project will be rewarded; the one who teaches there will be rewarded. They are all included in his statement: 'The best amongst you is the one who learns the Qur'an and teaches it'

The second form is teaching the interpretation of the Qur'an. A person sits to teach people the meaning of the statements of Allah, Honored and Glorious, and how the Qur'an should be understood. As we know, the Qur'an is full of similarities; you may find some verses which are repeated verbatim. For instance:

﴿يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ وَاغْلُظْ عَلَيْهِمْ وَمَأْوَهُمْ جَهَنَّمُ
وَبَشِّرِ الْمَصِيرَ ﴿١﴾﴾

"O Prophet (Muhammad ﷺ)! Strive hard against the disbelievers

and the hypocrites, and be severe against them, their abode will be Hell, - and worst indeed is that destination.” (At-Tahrim: 9)

This is reported in two chapters with the same text: *At-Taubah* (Chapter 9) and *At-Tahrim* (Chapter 66). So also, many other verses in the Qur'an are repeated. When a person teaches others how to interpret the Qur'an and explains its principles to them, this is part of teaching the Qur'an.

It should be noted that the explanation of the Noble Qur'an is unlike the explanation of other books. It is not permissible for a person to explain the Qur'an based on his vain desires, interpreting it to suit his yearnings. This is what heretics such as those who deny Allah's Attributes and others engage in with the verses of Allah, Honored and Glorious.

They interpret the verses to mean something contrary to what Allah – the most High -intended. For example, he says concerning Allah the most High's statement:

﴿وَجَاءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ۚ﴾

‘And your Lord comes with the angels in rows,’ (Al-Fajr: 22)

He explains this to mean the command of Allah, not Allah. This is a wrong interpretation, and it is not permissible. This is because the one who interprets the Qur'an is testifying that that is what Allah intended. This is a grievous matter. It would be a crime to deliberately misinterpret the statement of a scholar to suit your desires, how then the statements of the Lord of all that exists? Hence, it has been reported in a hadeeth that: 'Whoever speaks (interprets) of the Qur'an with his opinion should pick his seat in the fire.'⁽¹⁾

It is mandatory for one to avoid saying that such and such is the meaning of a verse when he does not know. However, if a student of knowledge errs in his understanding of the meaning of a verse in the presence of someone who is more knowledgeable, then the latter

1 Reported by At-Tirmidhi in Book of Tafseer of the Qur'an, Chapter on What is Reported Regarding One who Interpretes the Qur'aan Based on Personal Opinion..., no 2951

should guide him. This is not blameworthy. For instance, a student is asked to interpret a particular verse in an examination. However, the student does not have knowledge of its meaning at that time; should he proceed to interpret it? We say yes, because this is a test, hence there is someone to correct him if he errs. Nevertheless, he should examine his errors. As for the one who interprets the Qur'an without knowledge, outside the above context, it is not permissible for him to proceed upon this. This is because the statement of Allah is not similar to that of others.

As for the hadeeth of A'aishah - may Allah be pleased with her, the Prophet ﷺ stated that the one who is proficient in the recitation of the Qur'an will be with the honorable and obedient scribes. The proficient reciter is the one who recites the Qur'an in a perfect manner. This person will be with the honorable and obedient scribes.

As-Safarat Al-Kiram Al-Bararah are Angels as Allah - the most High - has said:

﴿ فِي صُحُفٍ مُّكَرَّمَةٍ ۖ مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۚ بِأَيْدِي سَفَرَةٍ ۚ كِرَامٍ بَرَرَةٍ ۖ ﴾ (16)

“(It is) in Records held (greatly) in honor (Al-Lauh Al-Mahfuz). Exalted (in dignity), purified. In the hands of (As-Safarah) scribes (angles). (Kiramim Bararah) Honorable and obedient.” (Abasa: 13-16)

So, the proficient reciter will be with the angels.

As for the one who encounters difficulty in recitation, perhaps in pronunciation, he will earn two rewards; the first reward for the recitation and other for the toil. This is why the Prophet ﷺ said to A'aishah: ‘Your reward is proportional to your challenge’⁽¹⁾ that is, commensurate to your fatigue. So, the one who finds it difficult to recite the Qur'an will earn two rewards: the reward of recitation and the reward of fatigue.

However, the first person, the proficient reciter, is more virtuous

1 Reported by Muslim in Book of Pilgrimage, Chapter on Types of Ihram and that It is Permissible to do the Ifrad Pilgrimage ..., no.1211.

than him because the former has reached a tremendous rank. There is a great disparity between a person of high rank and an inferior person although the latter also has reward. We give an example of this though there is no appropriate similitude for reward. There is a noble man with prestige and a high status among people but possesses minimal wealth; and another man, a commoner, without any honor among people but possesses vast wealth. The former remains more virtuous than the latter.

The important point is that the proficient reciter of the Qur'an will be with the honorable and obedient scribes, who are the angels. In addition, the one who encounters difficulty when reciting will earn two rewards. Therefore, the reciter of the Qur'an is never a loser irrespective of the situation.

Allah alone grants success.

Hadeeth 995

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الْمُؤْمِنِ الَّذِي يَقْرَأُ الْقُرْآنَ مَثَلُ الْأَثْرَجَةِ: رِيحُهَا طَيِّبٌ وَطَعْمُهَا طَيِّبٌ، وَمَثَلُ الْمُؤْمِنِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ التَّمْرَةِ: لَا رِيحَ لَهَا وَطَعْمُهَا حُلْوٌ، وَمَثَلُ الْمُنَافِقِ الَّذِي يَقْرَأُ الْقُرْآنَ كَمَثَلِ الرِّيحَانَةِ: رِيحُهَا طَيِّبٌ وَطَعْمُهَا مُرٌّ، وَمَثَلُ الْمُنَافِقِ الَّذِي لَا يَقْرَأُ الْقُرْآنَ كَمَثَلِ الْحَنْظَلَةِ: لَيْسَ لَهَا رِيحٌ وَطَعْمُهَا مُرٌّ». متفقٌ عليه .

Abu Musa Al-Ash'ari رضي الله عنه reported: The Messenger of Allah ﷺ said, "The believer who recites the Qur'an is like a citron whose fragrance is sweet and whose taste is delicious. A believer who does not recite the Qur'an is like a date-fruit which has no fragrance

but has a sweet taste. The hypocrite who recites the Qur'an is like a colocynth whose fragrance is so sweet, but its taste is bitter. The hypocrite who does not recite the Qur'an is like basil which has no fragrance and its taste is bitter." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth in the chapter on the excellence of reciting the Qur'an in Riyaadus Saaliheen. It explains the situation of people with regards to the Qur'an. The Prophet ﷺ gives similitudes of a believer and a hypocrite.

A believer may be an adept reciter of the Qur'an or otherwise. If he recites it, then he is comparable to the fruits of citron; its fragrance is sweet and its taste is delicious. This is the similitude of the believer who recites the Qur'an; he possesses a good personality and a good heart, and he benefits others. Sitting with him is good as the Prophet ﷺ had said: "The similitude of a pious companion one sits with is as one carrying perfume. He will either sell it (to you) or you will experience from him a sweet fragrance."⁽¹⁾ The believer who recites the Qur'an is good in all ramifications. He is good in his person and good for others. He is similar to the citron whose fragrance is sweet and whose taste is delicious.

The believer who does not recite the Qur'an is comparable to a date fruit which has sweet taste but no fragrance in comparison to the citron. The Prophet ﷺ overlooked its fragrance because it does not have a savory odor though everything has an odor. However, its odor is not savory though its taste is sweet. This is a believer who does not recite the Qur'an.

Therefore, a believer who recites the Qur'an is far nobler than the one who does not recite the Qur'an. The meaning of he does not recite

1 Reported by Al-Bukhaari in Book of Business, Chapter on the Perfume Vendor and Perfume ..., no.2101, and Muslim in Book of Goodness, Joining the ties of Kinship and Manners, Chapter on Preference for Sitting with Righteous People and Avoiding Evil Associates ..., no.2628

the Qur'an, is that, he does not know how nor has he learnt how.

A hypocrite who recites the Qur'an is comparable to a colocynth which has a sweet fragrance but a bitter taste. This is because the hypocrite as a person is evil with no good. The hypocrite is a person who portrays himself as a Muslim but he is inwardly a disbeliever - refuge is with Allah. Allah said about him:

﴿وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللّٰهِ وَيَوْمَ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ۝۸ يُّخَادِعُونَ
 اللّٰهَ وَالَّذِينَ ءَامَنُوا وَمَا يَخْدَعُونَ اِلَّا اَنْفُسَهُمْ وَمَا يَشْعُرُونَ ۝۹ فِي قُلُوْبِهِمْ مَّرَضٌ
 فَزَادَهُمُ اللّٰهُ مَرَضًا وَلَهُمْ عَذَابٌ اَلِيمٌۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝۱۰﴾

"And of mankind, there are some (hypocrites) who say: 'We believe in Allah and the Last Day,' while in fact they believe not. They (think to) deceive Allah and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allah has increased their disease. A painful torment is theirs because they used to tell lies."
 (Al-Baqarah: 8-10)

One finds some hypocrites who recite the Qur'an in a nice, rhythmic and beautiful manner, but they are nonetheless hypocrites, refuge is with Allah. The Prophet ﷺ said about the *Khawarij*: 'They would recite the Qur'an but it will not go beyond their throats.'⁽¹⁾

Regarding these people – and refuge is with Allah – the Prophet ﷺ gave a similitude of a colocynth with its sweet fragrance but bitter taste. The sweet fragrance is due to that which they possess of the Qur'an, and the bitter taste results from the mischief of their inner thoughts and their corrupt intentions.

As for the hypocrite who does not recite the Qur'an, the Prophet ﷺ gave an example of the basil which has a bitter taste and no fragrance.

1 Reported by Al-Bukhaari in Book of The ahadeeth of the Prophets, Chapter on the statement of Allah Honored and Glorious "And as for 'Ad, - they were destroyed by a furious violent wind"..., no. 3344 and Muslim, the Book of Zakaah, Chapter on the mention of the Khawarij no. 1063.

This is the hypocrite who does not recite the Qur'an; nothing about him is good. He tastes bitter with nothing of the Qur'an to benefit people. These are the categories of people with regards to the Book of Allah Honored and Glorious.

So, O Muslim brother, you should strive to be one of the believers who recite the Qur'an and do so in the proper way. This way, you would be comparable to a citron whose fragrance is sweet and taste is delicious.

Allah alone grants success.

Hadeeth 996

وَعَنْ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ اللَّهَ يَرْفَعُ بِهَذَا الْكِتَابِ أَقْوَامًا وَيَضَعُ بِهِ آخَرِينَ». رَوَاهُ مُسْلِمٌ.

'Umar bin Al-Khattab رضي الله عنه reported: The Prophet ﷺ said, "Verily, Allah elevates some people with this Qur'an and abases others." [Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth in his book, Riyaadus Saaliheen, under the chapter on the excellence of reciting the Qur'an. The commander of the believers, Umar bin Al-Khattab - may Allah be pleased with him – reported that the Prophet ﷺ said: 'Verily, Allah elevates some people with this Qur'an and abases others.'

This means people take this Qur'an and recite it. Allah elevates some of them with it and debases others with it in this life and the hereafter. So, who are these two parties? Allah will exalt the one who applies the Qur'an, believes in its reports, obeys its commands, eschew its prohibitions, follows its guidance and imbibes its virtuous

manners in this world and the hereafter. This is because this Qur'an is the foundation of knowledge and the fountainhead of all kinds of knowledge. Allah Exalted had said:

﴿يَرْفَعُ اللَّهُ الَّذِينَ ءَامَنُوا مِنكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ﴾ (11)

"Allah will exalt in degree those of you who believe and those who have been granted knowledge." (Al-Mujadilah: 11)

As for the hereafter, Allah shall exalt some people in the Blissful Paradise. It will be said to the reciter (of Qur'an): 'Recite rhythmically and ascend,'⁽¹⁾ and his position in Paradise will be where he completes his recitation by Allah's leave.

Allah will debase those who recite it in a perfect manner but they arrogantly turn away from it, refuge is with Allah. They do not believe its reports nor do they act according to its rulings. They haughtily turn away from applying it and belie its information. Whenever a portion of the Qur'an discussing the stories of past Prophets or other people, the Last Day or similar issues reach them, they cast doubt on these, refuge is with Allah, and fail to believe them. Rather:

﴿فِي قُلُوبِهِم مَّرَضٌ﴾ (10)

'In their hearts is a disease!' (Al-Baqarah: 10)

They are skeptics - and refuge is with Allah. Although they recite the Qur'an, this condition may even lead them to denial. They turn away arrogantly from its rulings by disobeying its commands and carrying out its prohibitions. Allah will abase these people in this world and the hereafter, refuge is with Allah.

Inevitably, their lot shall be perdition. Even if it is assumed that they have this world and its adornments, their end will be damnation -and refuge is with Allah. It may be assumed that they are granted respite

¹ Reported by Ahmad in his Musnad (2/192), Abou Dawood in Book of Salat, Chapter on Preference for Rhythm during Recitation ..., no.1464, At-Tirmidhi in the Book of Virtues of the Qur'an, Chapter on What Has been Related Regarding What the Reward is of One Who Recites a Letter of the Qur'an ..., no.2914.

for a period and the treasures of this world may be unlocked for them. However, whenever some superfluities of this world are unwrapped for them, it will only increase their final loss - and refuge is with Allah.

﴿وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلْهَبْتُمْ طِبَعَكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمَنَعْتُمْ بِهَا فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَسْتَكْبِرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَبِمَا كُنْتُمْ تَفْسُقُونَ﴾

“On the Day when those who disbelieve (in the Oneness of Allah – Islamic Monotheism) will be exposed to the fire (it will be said): ‘you received your good things in the life of the world, and you took your pleasure therein. Now this day you shall be recompensed with a torment of humiliation, because you were arrogant in the land without right and because you used to rebel and disobey (Allah).’ (Al-Ahqaf: 20)

That is, Allah may grant respite and pleasure to an arrogant disbeliever – Glorified be Allah- in the life of this world. However, this will only increase his torment of humiliation in the life of hereafter -refuge is with Allah. So, you should be cautious not to be amongst the second category that Allah will debase with the Qur’an. You should be amongst the first category; the ones Allah will elevate with the Qur’an.

May Allah count you and us among them.

Hadeeth 997

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ» متفقٌ عليه.

Ibn 'Umar ؓ reported: The Prophet ﷺ said: "Envy is justified in regard to two types of persons only: a man whom Allah has given knowledge of the Qur'an, and so he recites it during the night and during the day; and a man whom Allah has given wealth and so he spends from it during the night and during the day." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – cited this hadeeth under the Chapter on the excellence of reciting the Qur'an in his book, Riyaadus Saaliheen. Ibn Umar - may Allah be pleased with him and his father- reported that the Prophet ﷺ said: 'Envy is justified in regard to two types of persons only.'

Scholars explained that envy is not permissible in any matter except these two. You would observe that people envy one another in regard to several matters of this life and the hereafter. For instance, some people envy a man whom Allah has blessed with wealth, children, family, mansions, cars and similar things. They would say: 'This one is fortunate' and similar statements.

A person may envy another for what Allah has bestowed upon him of health, honor and prestige among his people. Perhaps, people listen when he talks and follow him when he acts. So, he says: 'This one is fortunate.' However, the Prophet ﷺ explained that the only enviable person is he who possesses any of these two attributes:

The first: Allah has bestowed the Qur'an upon him and he is dutiful to it night and day. Allah has granted him the knowledge of the Qur'an; he memorizes it, understands it and applies it every time. He ponders over what Allah, Honored and Glorious, says about *Salat*. So, he says:

﴿وَأَقِمْوُا الصَّلَاةَ﴾

"And perform As-Salat (iqamat as-Salat)," (Al-Baqarah: 43)

Hence, he performs *Salat*.

He ponders over what Allah says about Zakat; so, he says:

﴿وَأَتُوا الزَّكَاةَ﴾ (٤٣)

“And give Zakat,” (Al-Baqarah: 43)

Hence, he gives out his Zakat.

What does He say about parents? Allah the most High said:

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا﴾ (٣٦)

“Worship Allah and join none with Him in worship, and do good to parents...” (An-Nisa: 36)

And what does He say about joining the ties of kingship?

﴿وَالَّذِينَ يَصِلُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ﴾ (٢١)

“Those who join that which Allah has commanded to be joined (that is, they are good to their relatives and do not sever the bond of kingship),” (Ar-Rad: 21)

So he joins the ties of kingship.

What does He say about the neighbors? He, the Exalted, said:

﴿وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ﴾ (٣٦)

“(Do good) to the neighbor who is near of kin, the neighbor who is a stranger and the companion by your side ...” (An-Nisa: 36)

He continues in this manner.

So, you would observe that he upholds the Qur’an, night and day. This is real bounty and fortune because this is what will remain.

The second: Allah has bestowed wealth upon him and so he spends from it day and night; that is, in the path of Allah, and on what pleases Him, Honored and Glorious. He spends his wealth on anything pleasing to Allah. This includes building mosques, charity for the poor, assistance to the fighters in Allah’s path, support for the

distressed among other things.

The important point is that he commits his wealth to whatever can earn him closeness to Allah every time. He is neither a miser nor a spendthrift who is extravagant and excessive in spending. Rather, he spends for the sake of Allah, following His command and His path, with sincerity in accordance to His legislation. This one should be envied.

As for the one who possesses some portion of this world and takes pleasure in it as animals relish their ration and then leave it, he should not be envied. Likewise, he should not be envied for what he does because the wealth will become worthless or it will destroy him. Only the one who spends in the path of Allah is worthy of envy.

This hadeeth is evidence that one must be dutiful to the Qur'an, day and night. One should always establish his deeds upon the Qur'an and follow its guidance. Likewise, it is obligatory for whoever has been granted wealth by Allah to pay its dues and uphold its obligations and spend it in good causes.

Allah alone grants success.

Hadeeth 998

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كَانَ رَجُلٌ يَقْرَأُ
سُورَةَ الْكَهْفِ، وَعِنْدَهُ فَرَسٌ مَرْبُوطٌ بِشَاطِئَيْنِ، فَتَغَشَّتْهُ سَحَابَةٌ
فَجَعَلَتْ تَذْنُو، وَجَعَلَ فَرَسُهُ يَنْفِرُ مِنْهَا، فَلَمَّا أَصْبَحَ أَتَى
النَّبِيَّ ﷺ، فَذَكَرَ ذَلِكَ لَهُ فَقَالَ: «تِلْكَ السَّكِينَةُ نَزَلَتْ لِلْقُرْآنِ»
مُتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib رضي الله عنه reported: A man was reciting Surat Al-Kahf, and a horse was tied with two ropes beside him. As he was reciting, a cloud overshadowed him, and as it began to come nearer and nearer, the horse began to trample voilently. The man

came to the Messenger of Allah ﷺ in the morning and mentioned the incident to him. He ﷺ said, "That was tranquillity which descended as a result of the recitation of the Qur'an."

Commentary

The author – may Allah shower blessings on him – mentioned hadeeths showing the virtues of recitation in his book, *Riyaadus Saaliheen*, under the chapter on the excellence of reciting the Qur'an.

One of such hadeeths is the hadeeth of Al-Bara bin Azib - may Allah be pleased with him - about a man who was reciting *Surat Al-Kahf* (i.e. Chapter 18). *Surat Al-Kahf* is between *Al-Isra* (i.e. Chapter 17) and *Maryam* (i.e. Chapter 19).

One of the virtues of this *Surat* is that when one recites it on a Friday, it illuminates the period between two Fridays for one. It also contains stories and lessons which Allah narrated to His Messenger ﷺ.

So, this man was reciting the Qur'an and a canopy of cloud covered him. As he increased in recitation, the cloud began to come nearer and nearer. So, his horse, which was tied with two ropes, began to trample violently eager to escape from what it saw. When he informed the Prophet ﷺ, he ﷺ said: 'That was tranquility which descended as a result of the recitation of the Qur'an.' This is because tranquility descends when the Qur'an is recited. When a person recites the Qur'an slowly, pondering over it, then tranquility will descend until it reaches the heart of the reciter. So, Allah sends down tranquility upon his heart.

This story is one of the supernatural event which Allah bestows upon His friends. The friends of Allah may experience supernatural events but not necessarily all of them. Allah only grants this to some of His friends as a means of reassurance from Him and an attestation to the truth upon which they traverse. Miracles are occurrences which conflict with the natural order; that is, they do not conform to normal happenings. Allah makes them to occur through some of His friends as a means of esteem, reassurance and attestation to the truth upon

which they are. At the time this occurred (descent of tranquility), it was also a miracle for the Messenger ﷺ whom this man followed.

Scholars explained that there are three categories of supernatural events:

1. Signs of the Prophets;
2. Miracles of the friends of Allah; and
3. Despicable actions of the devils. These are extraordinary acts which Allah makes to come about through the devils, refuge is with Allah.

What differentiates the categories is if it occurs through a Prophet, a friend of *Ar-Rahman* (The Beneficial, i.e. Allah) or a friend of Satan. It is known that there would never be a miracle which is a sign of a Prophet, referred to as *Mu'jizah*, after the demise of the Prophet Muhammad ﷺ. This is because prophethood has ended. The Messenger of Allah ﷺ was the seal of Prophets. What remains are the miracles of the friends of Allah, satanic situations, sleight of hand, magic and other similar things.

The sign of the miracles of the friends of Allah is that He, Honored and Glorious, brings them about through a righteous servant among His friends. The friends of Allah are those who believe and fear Allah much as Allah the most High said:

﴿أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ۚ الَّذِينَ ءَامَنُوا وَكَانُوا يَتَّقُونَ﴾ (٦٢)

“No doubt! Verily, the Awliya of Allah [that is, those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)], no fear shall come upon them nor shall they grieve. Those who believed (in the Oneness of Allah – Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds).” (Yunus: 62-63)

When an extraordinary event occurs through a righteous person, one who is a believer, pious and known for good, then it is referred to as *Karamah*.

The third category: Magic and Satanic actions. These occur through despots and friends of the devils who may claim to be friends of Allah. He fools silly people and the unwary masses. You would find a person with a big turban and wide sleeves, he grows his beard long and rubs his forehead on the ground in order that the sign of *Sujud* be apparent. He does all these to beguile the intellect of the masses. Then he elicits the services of devils for specific purposes. He may be transported swiftly to a far place and conveyed to fly in the air. Indeed, he may be seen in his house in the early morning on the Day of *Arafat*, then devils would convey him to join people at *Arafat*. These devils only captivate the people's senses.

Although they bring about these things, they are not *Karamah* for them. Scholars have written extensively on *Karamat*, the extraordinary feats of the pious, and *Ihanat*, the extraordinary feats of the reprobates. One of the best books written in this regard is '*Al-Furqan Bayna Awliya Ar-Rahman wa Awliya As-Shaytan*' by Shaykhul-Islam Ibn Taimiyyah – may Allah shower blessings on him. He mentioned several extraordinary feats of friends of Allah and the reprobates, who are enemies of Allah.

He mentioned that some people approached Musaylamah the liar, who came from Al-Yamamah in Ar-Riyadh claiming to be a Prophet. They informed him that they have a very deep well in their community which has almost dried up. So, they requested that he visited the well in order to bless it as the Messenger ﷺ would do. Whenever people complained about unavailability of water to him ﷺ, Allah would make water gush forth from his fingers ﷺ with ease.

So, they came to Musaylamah and he followed them to the well. When he got there, he spat out water into it but the little remaining water dried up. They were expecting the volume of the water to increase but Allah, Honored and Glorious, showed them a proof of the

falsehood of this man. There is no doubt that this is an extraordinary matter; it is not normal that a person spits into a well and its water dries up. This is not normal but Allah permitted it to denigrate him.

In any case, whenever you witness an extraordinary feat from a pious believer, who is known for goodness and steadfastness, then this is from the *Karamat* of the friends of Allah. Otherwise, such feat is a satanic action of the devils or magic which has bewitched people's eyes. Magic may be used to change people's perception, hence they would consider a moving object as stationery and a stationary object as moving.

A case in point are the magicians of Fir'aun. They threw their ordinary ropes and staffs to the ground and bewitched the eyes of people to see a room full of snakes. Indeed, Musa عليه السلام conceived fear in himself. Then Allah - the most High - revealed to him to cast his staff:

﴿ فَأَلْقَى عَصَاهُ فَإِذَا هِيَ ثُعْبَانٌ مُّبِينٌ ۝١٠٧ ﴾

"Then [Musa (Moses)] threw his stick and behold! It was a serpent manifest!" (Al-Araf: 107)

A giant serpent! It approached these ropes and staffs and swallowed them. So, they recognized that it (the serpent) was true because it swallowed all their magic.

﴿ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ ۝٤٥ ﴾

"And behold, it swallowed up all the falsehood which they showed!" (Ash-Shuara: 45)

In summary, this cloud which overshadowed this person reciting *Surat Al-Kahf* is a *Karamah* for him and an attestation from Allah, Honored and Glorious, to this action. It demonstrated that the Qur'an is true and its recitation is a source of tranquility.

We beseech Allah, the most High, to benefit you and us with it, and make it a proof for us and a leader to the Blissful Paradise.

Hadeeth 999

وَعَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا لَا أَقُولُ: أَلَمْ حَرْفٌ، وَلَكِنْ: أَلِفٌ حَرْفٌ، وَلَا مٌ حَرْفٌ، وَمِيمٌ حَرْفٌ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn Mas'ud ؓ reported: The Messenger of Allah ﷺ said, "Whoever recites a letter from the Book of Allah, he will be credited with a good deed, and a good deed gets a ten-fold reward. I do not say that Alif-Lam - Mim is one letter, but Alif is a letter, Lam is a letter and Mim is a letter." [At-Tirmidhi]

Hadeeth 1000

وَعَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الَّذِي لَيْسَ فِي جَوْفِهِ شَيْءٌ مِنَ الْقُرْآنِ كَالْبَيْتِ الْخَرِبِ» رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ.

Ibn 'Abbas ؓ reported: The Messenger of Allah ﷺ said, "He who does not memorize any part from the Qur'an he is like the ruined house." [At-Tirmidhi]

Commentary

These two hadeeths are about the excellence of reciting the Qur'an and its reward.

The first hadeeth is from Ibn Mas'ud - may Allah be pleased with him; the Prophet ﷺ said: 'Whoever recites a letter from the Book of

Allah (i.e. the Qur'an) will be credited with a good deed, and a good deed gets a ten-fold reward.'

Then he elucidated on his statement: 'I do not say that *Alif lam Min* is one letter, but *Alif* is a letter, *Lam* is a letter and *Mim* is a letter.' So these are three letters for which one earns a reward of thirty good deeds. The same holds for the remaining words of the Mighty Qur'an. So, it is necessary for one to frequently recite the Book of Allah, Honored and Glorious, as much as possible. It is not compulsory for you to have memorized the entire Qur'an; rather, you should recite what is convenient for you, even if you have not memorized more than *Surat Al-Fatihah* (chapter 1), *Juz amma* (chapters 78-114) and *Juz Tabaraka* (chapters 67-77) or something similar. All of the Qur'an is good. Indeed, the Messenger of Allah ﷺ stated recitation of *Qulhuwa Allahu Ahad* (Chapter 102) is comparable to reciting a third of the Qur'an.

So also, in the second hadeeth, the Messenger ﷺ explained that the heart which is devoid of any part of the Qur'an is like a house in ruins. The Qur'an gives life to the heart and illuminates it with knowledge and light. When the heart of the servant (of Allah) is devoid of the Qur'an, it becomes like a house in ruins – refuge is with Allah. There is no good in such heart.

This hadeeth also warns against not reciting the Qur'an and encourages reciting it.

We beseech Allah to count you and us among those who recite it as required.

Chapter 181: warning against forgetting the qur'an

Hadeeth 1001

عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «تَعَاهَدُوا هَذَا الْقُرْآنَ، فَوَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَهُوَ أَشَدُّ تَفَلُّتًا مِنِّ

الإيل في عَقْلِهَا». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ reported: The Prophet ﷺ said, "Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul is, it escapes from memory faster than a camel does from its tying ropes." [Al-Bukhari and Muslim]

Hadeeth 1002

وَعَنِ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا مَثَلُ صَاحِبِ الْقُرْآنِ كَمَثَلِ الْإِيلِ الْمُعَقَّلَةِ، إِنْ عَاهَدَ عَلَيْهَا، أَمْسَكَهَا، وَإِنْ أَطْلَقَهَا، ذَهَبَتْ» مُتَّفَقٌ عَلَيْهِ .

Ibn 'Umar ؓ reported: The Messenger of Allah ﷺ said: "The parable of one who knows the Qur'an by heart is as the parable of an owner of hobbled camel. If he remains vigilant, he will retain it; and if he neglects it, it will go away." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned in his book, Riyaadus Saaliheen: 'Chapter on the Command to Preserve the Qur'an and Warning against Forgetting It.'

That is, when Allah has blessed you with the opportunity to memorize it, then you should preserve it. This is because the Noble Qur'an, as described by the Prophet ﷺ, is comparable to a shackled camel: one preserves it if one watches over it but it escapes and vanishes if one frees it.

The Prophet ﷺ swore regarding this in the hadeeth of Aboo Musa Al-Ash'ari - may Allah be pleased with him. He said: 'Read the Qur'an regularly. By the One in Whose Hand Muhammad's soul

is, it escapes from memory faster than a camel does from its tying ropes.' You must create a daily revision routine. For instance, you may decide to read one *Juz'* (1/30 of the Qur'an) per day, hence you complete the Qur'an once every month. You may read two *Juz'* daily and you complete the Qur'an in fifteen days; or three *Juz'* daily and you complete it in ten days. You may plan to complete it in nine days, seven days or three days. Thus, you revise it in order not to forget it.

There are hadeeths which warn against forgetting the Qur'an for the one who pays no attention to it. There is no problem for the one who forgot it naturally. However, it is feared that grievous punishment would befall a person who neglected it after Allah has blessed him with its memorization. O you brother, when Allah blesses you with the Qur'an, endeavor to preserve it by reciting it regularly and acting by it. It is known that acting by something leads to its memorization and preservation. This is why some scholars said: 'Preserve knowledge by applying it. This is because acting by knowledge results in its preservation; it remains in your heart and on your limbs. When this is the case, it is preserved and not forgotten.' If however it is neglected, then it disappears.

It is necessary for one reciting the Qur'an to do so with contemplation and gentle recitation. It is not permissible to hasten so much that some letters are omitted because one would have altered the meaning of the Words of Allah with such omission. However, there is no problem in haste that does not result in omission of letters.

Allah alone grants success.

Chapter 182: the merit of recitation of the qur'an in a pleasant voice

Hadeeth 1003

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ

يَقُولُ: «مَا أَذِنَ اللَّهُ لَشَيْءٍ مَا أَذِنَ لِنَبِيِّ حَسَنَ الصَّوْتِ يَتَغَنَّى
بِالْقُرْآنِ يَجْهَرُ بِهِ». متفقٌ عَلَيْهِ

Abu Hurairah ؓ reported: I heard the Messenger of Allah ﷺ saying, "Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice." [Al-Bukhari and Muslim]

Hadeeth 1004

وَعَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ
قَالَ لَهُ: «لَقَدْ أُوتِيتَ مِزْمَارًا مِنْ مَزَامِيرِ آلِ دَاوُدَ». متفقٌ عَلَيْهِ .

Abu Musa Al-Ash'ari ؓ reported: The Messenger of Allah ﷺ said to him, "You have been given a Mizmar (sweet melodious voice) out of the Mazamir of Prophet Dawud (David)." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen, regarding the etiquettes of recitation: 'Chapter on the merit of recitation of the Qur'an in a pleasant voice.'

These are two issues:

The first Issue: The merit of beautifying the voice while reciting the Qur'an. Beautifying the voice is of two categories:

1. The beautification of pronunciation: one clearly pronounces the letters from their appropriate points of articulation. Hence, the Qur'an is recited clearly, its letters are not muddled up and nothing is omitted from that which Allah has revealed to His Messenger ﷺ.

2. Beautifying the voice; that is, he makes it sweet.

Both are desired. However, it is not permissible to go overboard in beautifying pronunciation. You may find a man overstretching and exasperating himself while reciting the Qur'an. He goes to extremes when uttering sounds modulated by the nasal resonators in the course of assimilating some letters among other things. These are all excessive articulation of letters. Rather, the recitation should be natural with clear phonation of the letters and the diacritical marks. This is what is required not inordinateness.

Thus, we understand that it is not compulsory to learn *At-Tajweed*, the science of recitation of the Qur'an. It deals with beautifying the voice without overindulgences. Hence, it is one of the recommended matters with which one accomplishes a recommended act, but not compulsory.

The second issue: Beautifying the voice. Someone might say that a beautiful voice is not within a person's prerogative because Allah - the most High - is the One Who blesses whoever He wills amongst His servants with it. So, He grants a strong larynx and a beautiful voice. So, it should be said that the matter is as stated. Nevertheless, a person should enhance his voice through training because voice can be acquired as much as it is natural. So, he does not cease to improve his recitation until he learns to recite with a beautiful voice.

Thereafter, the author - may Allah shower blessings on him - mentioned the hadeeth of Aboo Hurayrah - may Allah be pleased with him. He reported that the Prophet ﷺ said: 'Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice.'

The scholars explain that this means that Allah does not listen to anything with more attention as He listens to a Prophet's recitation of the Qur'an with a pleasant and clear voice. The Prophets occupy the most honorable pedestal amongst creation. This hadeeth refers to a Prophet raising his voice with the Qur'an. This is the one to whom Allah listens because He loves the beautification of the voice for the Qur'an and a good recitation.

Then he mentioned the hadeeth of Aboo Musa Al-Ash'ari - may Allah be pleased with him. His name is Abdullah bin Qays, one of the speakers of the Prophet ﷺ. The Prophet ﷺ listened to his recitation one night and was thrilled, so he said to Aboo Musa: 'You have been given a sweet melodious voice from the sweet melodious voice of the family of Dawud.' Dawud had a sweet and audible voice so much that Allah the most High said:

﴿يَجْأَلُ أَوِيَّ مَعَهُ وَالطَّيْرُ وَأَنَّا لَهُ الْحَدِيدُ﴾

"O you mountains. Glorify (Allah) with him! And you birds (also)! And we made the iron soft for him." (Saba: 10)

The mountains would chant with Dawood whenever he was reciting the *Zaboor* (Psalms) with a beautiful voice. Mountains, which are a mass of static objects, and birds would recite with melodious intonation with him. Glorified be Allah! Whenever the birds hear Prophet Dawud's recitation of the *Zaboor* (Psalms), they would gather in the sky and chant with him.

This is why the Prophet ﷺ told Aboo Moosa: 'You have been given a sweet melodious voice from the sweet melodious voice of the family of Dawud.' That is, a beautiful voice similar to the voice of the family of Dawud. Then, Aboo Moosa responded to the Messenger: 'Were that you saw me while I was listening to your recitation yesterday night,' he said: 'had I known you were listening, I would have embellished it greatly for you.' That is, beautified it more than that.

Scholars say that this is evidence that it is not detrimental for a reciter (of the Qur'an) to beautify his voice for the enjoyment and pleasure of his listeners. This is not considered as show-off; that is, it is not said that this man beautified his voice to show-off so that people may enjoy it. Rather, this is one of the things which encourages people to listen to the speech of Allah, Honored and Glorious, and take joy in it. Hence, you find a depressed person whose mood is lifted after listening to the recitation of a reciter with sweet and melodious voice. The recitals of reciters who possess stunning voices and excellent recitation, without being superfluous, abound nowadays

in recordings. When a person listens to them, he is almost incapable to turn away. This is because when the words of Allah come from a person with a beautiful voice and an excellent recitation, it has a strong effect and one is unable to turn away from it.

It can be derived from these two hadeeth that it is necessary for one to recite the Qur'an in the best manner possible for him; to recite with a good voice and an excellent manner.

We beseech Allah, the most High, to make you and me among those who establish His letters and limits till it becomes a proof for us and not against us.

Allah alone grants success.

Hadeeth 1005

وَعَنِ الْبَرَاءِ بْنِ عَازِبٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ النَّبِيَّ ﷺ قَرَأَ فِي الْعِشَاءِ بِالتَّيْنِ وَالزَّيْتُونِ، فَمَا سَمِعْتُ أَحَدًا أَحْسَنَ صَوْتًا مِنْهُ. مُتَّفَقٌ عَلَيْهِ .

Al-Bara' bin 'Azib ؓ reported: I heard the Prophet ﷺ reciting Surat Wat-Teen Waz-Zaitun (Chapter 95) during the 'Isha' prayer. I have never heard anyone reciting it in a more beautiful voice than his. [Al-Bukhari and Muslim]

Hadeeth 1006

وَعَنْ أَبِي لُبَابَةَ بَشِيرِ بْنِ عَبْدِ الْمُنْذِرِ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ لَمْ يَتَغَنَّ بِالْقُرْآنِ فَلَيْسَ مِنَّا» رَوَاهُ أَبُو دَاوُدَ بِإِسْنَادٍ جَيِّدٍ.

Abu Lubabah Bashir bin 'Abdul-Mundhir ؓ reported: The Prophet ﷺ said, "He who does not recite the Qur'an in a pleasant tone is not of us." [Abu Dawud]

Hadeeth 1007

وَعَنِ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «أَقْرَأْ عَلَيَّ الْقُرْآنَ»، فَقُلْتُ: يَا رَسُولَ اللَّهِ! أَقْرَأُ عَلَيْكَ وَعَلَيْكَ أَنْزَلَ؟! قَالَ: «إِنِّي أَحِبُّ أَنْ أَسْمَعَهُ مِنْ غَيْرِي» فَقَرَأْتُ عَلَيْهِ سُورَةَ النَّسَاءِ حَتَّى جِئْتُ إِلَى هَذِهِ الْآيَةِ: فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا * قَالَ: «حَسْبُكَ الْآنَ» فَالْتَفَتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَذْرِفَانِ. متفقٌ عَلَيْهِ .

Ibn Mas'ud ؓ reported: The Prophet ﷺ said to me, "Recite the Qur'an to me." I said: "O Messenger of Allah! Shall I recite it to you when it was revealed to you?" He ﷺ said, "I like to hear it from others." Then I began to recite Surat An-Nisa'. When I reached the Ayah : 'How will it be when We shall bring a witness from every people and bring you as a witness against them?' (Having heard it) he said, "Enough! Enough!" When I looked at him, I found his eyes were overflowing with tears. [Al-Bukhari and Muslim]

Commentary

These hadeeths explain the virtues of beautifying the voice and recitation of the Noble Qur'an. The hadeeth of Al-Bara bin Azib - may Allah be pleased with him - states that he observed Salat Al-Isha with the Prophet ﷺ and he recited Wat-Teen Wa Zaytun (Chapter 95). He said: 'I have never heard anyone reciting it in a more beautiful voice than his' or he said: 'a voice more beautiful than his.' Both

phrases are correct. The Prophet ﷺ is the one with the best voice for reciting the Qur'an. He is the first and most entitled to be included in his statement in the previous hadeeth: 'Allah does not listen so attentively to anything as He listens to the recitation of the Qur'an by a Prophet who recites well with a melodious and audible voice.'⁽¹⁾

So, the Messenger of Allah ﷺ is the best of people in reciting and articulating the Qur'an. This is because the Qur'an was revealed to him and the Qur'an is his ﷺ character.

This hadeeth contains evidence that there is no problem with reciting the short chapters of the Qur'an, one of which is *Surat Teen*, in *Salat Al-Isha*. However, one should recite the moderate chapters because the Prophet ﷺ ordered Mu'adh bin Jabal to recite '*Sabbih ismi Rabbika Al-Ala*' (Chapter 87), '*Hal Ataaka hadeethul ghashiyyah*' (Chapter 88), '*Wal layli idha yagsha*' (Chapter 92), '*Wash-Shamsi wa duhaha*' (Chapter 91) and chapters similar in length. However, there is no problem with reciting the short chapters like *At-Teen* (Chapter 95) and *Idha Zulzilate* [Chapter 99] and similar chapters.

Likewise, the Prophet ﷺ encouraged us to recite the Qur'an with melodious tone. He said: 'He who does not recite the Qur'an in a pleasant tone is not one of us.' This statement has two meanings.

The first meaning: It refers to the one who does not find sufficiency in it but seeks guidance from other sources. There is no doubt that Allah will leave anyone who seeks guidance from other than the Qur'an to stray, refuge is with Allah.

The second meaning: It refers to the one who does not recite the Qur'an with a pleasant voice; he is not one of us.

This shows that one must beautify his voice for the Qur'an and find sufficiency (of guidance) in it as against other things.

As for the third hadeeth, Ibn Mas'ud - may Allah be pleased with him - narrated that the Prophet ﷺ requested that he recites the Qur'an to him ﷺ. So, Abdullah bin Mas'ud said: 'Shall I recite it to you when it was revealed to you?' So, he ﷺ said: 'I like to hear it from others!' This

¹ Its reference has preceded.

is because it may be easier for the listener to ponder over the Qur'an than the reciter. The reciter would attach great importance to not making mistakes in his recitation whereas the listener contemplates and ponders (over the meanings). This is why it is said that the reciter is the one who milks while the listener is the one who drinks; that is, the reciter milks the camel or goat while the listener drinks the milk and benefits from it.

The important point is that the Prophet ﷺ requested that Abdullah bin Mas'ud – may Allah be pleased with him – recites the Qur'an to him. So, Abdullah bin Mas'ud said: 'Shall I recite it to you when it was revealed to you?' So, he ﷺ said: 'I like to hear it from others!' So, he began to recite *Surat An-Nisaa* (Qur'an Chapter 4) until he reached the statement of Allah - the most High:

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ (٤١)

"How (will it be) then, when we bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people?" (An-Nisa: 41)

That is, how will the situation be? So, the Prophet ﷺ said: 'Enough! Enough!' He - may Allah be pleased with him - said: 'When I looked at him, I found his eyes were overflowing with tears!' He ﷺ was weeping because he would be brought as a witness on the Day of Resurrection for his Ummah. On the Day of Resurrection, a witness will be brought from every Ummah (nation). The Prophets will be witnesses. The scholars are also witnesses because they are the intermediaries between the Messengers and the rest of creation. They are the ones who convey the Sharee'ah (Laws) of the Messengers to the rest of creations, so they are witnesses. The scholar witnesses from two perspectives; the higher perspective and the lower perspective.

The higher perspective: He witnesses that this is the Law of Allah; and

The lower perspective: He witnesses that he has conveyed the message to mankind.

On the Day of Resurrection, a witness will be brought from each *Ummah* (nation):

The first to witness are the Messengers. They will say: 'We testify that we have conveyed the Message of our Lord to His creatures.' From this *Ummah*, Muhammad ﷺ will be brought to testify before Allah that he conveyed the message. This is despite the fact that he ﷺ called upon his Lord to bear witness that he has conveyed the message. This was during the largest gathering of Muslims at that time on the Day of *Arafat*, when he delivered a great and important lengthy speech to people and said: 'Have I not conveyed (the Message)?' They responded: 'Yes.' He said: 'O Allah! Bear witness (to this)'⁽¹⁾

He said: 'Have I not conveyed (the message)?' They said: 'Yes.' He said: 'O Allah witness (to this).' He said (again): 'Have I not conveyed (the message)?' They said: 'Yes.' He said: 'O Allah! Bear witness (to this).'

When he reached this verse, he ﷺ wept because he could imagine this situation, a serious situation; every *Ummah* (nation) humbled to their knees. Each *Ummah* being called to its Book!

﴿الْيَوْمَ تُجْزَوْنَ مَا كُنتُمْ تَعْمَلُونَ﴾ (٢٨)

"This day you shall be recompensed for what you used to do."
(Al-Jathiyah: 28)

Hence, He said in the noble verse upon which Abdullah bin Mas'ud stopped:

﴿يَوْمَ يَدْعُ الَّذِينَ كَفَرُوا وَعَصَوُا الرَّسُولَ لَوْ تُسَوَّىٰ بِهِمُ الْأَرْضُ وَلَا يَكْتُمُونَ اللَّهَ

حَدِيثًا﴾ (٤٢)

"On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ will wish that they were buried in the earth,

1 Reported by Al-Bukhaari in Book of Pilgrimage, Chapter on the speech at Muna... no.1741 and Muslim in the Book of Divisions, Combantants, Stories and Indemnities, Chapter on the grave prohibition of (violation of people's) blood, honor and wealth..... no. 1679.

but they will never be able to hide a single fact from Allah.”
(An-Nisa: 42)

That is, they wish that they were not resurrected, nor created nor taken (their soul taken in death).

﴿فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا﴾ (٤١)
﴿يَوْمَئِذٍ يَوَدُّ الَّذِينَ كَفَرُوا وَعَصَوُوا الرَّسُولَ لَوْ تُسَوَّى بِهِمُ الْأَرْضُ﴾ (٤٢)

“How (will it be) then when We bring from each nation a witness and We bring you (O Muhammad ﷺ) as a witness against these people. On that day those who disbelieved and disobeyed the Messenger (Muhammad ﷺ) will wish that they were buried in the Allah.” (An-Nisa: 41,42)

They would wish that they remained on earth or became dust, but this (their wish) will not be of benefit to them. This is why He (Allah) – the most High - said:

﴿وَلَا يَكْتُمُونَ اللَّهَ حَدِيثًا﴾ (٤٣)

“But they will never be able to hide a single fact from Allah.”

Summarily, it is permissible for a person to request from a skilled reciter to recite for him, even if this reciter is less knowledgeable than him. Allah - the most High - grants some people very beautiful voice and excellent recitation though they may possess only little knowledge. There is no problem if you ask a particular person to recite the Qur'an to you. You may specify what to recite or you leave the matter to him and you listen.

Also, this hadeeth shows that both the reciter and the listener benefit from the Blessing of the Qur'an. There is no doubt that the Qur'an is the greatest book in terms of Blessing, the most beneficial book, the most reformatory for the heart and the most pleasing to the Lord.

We beseech Allah to make you and me among the people of the Qur'an, those who implement it in open and in private, those who live by it and die upon it.

If a person has a need to discuss, then he should not open a radio program for the Qur'an or play a recorded cassette. However, if he is free, solely for the Qur'an and listens, then this is good.

If a person is discussing or preoccupied with some other matters, he should not play the Qur'an. This is because the Qur'an is more valuable than for people to be discussing and thereby pay no attention to it. It is either you discuss with people or listen to the Qur'an or you switch off the radio, you have varied choices and praise be to Allah.

Chapter 183: inducement towards the recitation of some special verses and *surah* of the noble qur'an

Hadeeth 1008

عَنْ أَبِي سَعِيدٍ رَافِعِ بْنِ الْمُعَلَّى رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «أَلَا أَعْلَمُكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ قَبْلَ أَنْ تَخْرُجَ مِنَ الْمَسْجِدِ؟ فَأَخَذَ بِيَدِي، فَلَمَّا أَرَدْنَا أَنْ نَخْرُجَ قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّكَ قُلْتَ: لِأَعْلَمَنَّكَ أَعْظَمَ سُورَةٍ فِي الْقُرْآنِ؟» قَالَ: «الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ هِيَ السَّبْعُ الْمَثَانِي وَالْقُرْآنُ الْعَظِيمُ الَّذِي أُوتِيَتْهُ» رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Ar-Rafi' bin Al-Mu'alla ؓ reported: The Messenger of Allah ﷺ said, "Shall I teach you the greatest Surah in the Qur'an before you leave the mosque?" Then he ﷺ, took me by the hand, and when we were about to step out, I reminded him of his promise to teach me the greatest Surah in the Qur'an. He ﷺ said, "It is 'Alhamdu lillahi Rabbil 'Alamin (i.e., Surat Al-Fatihah) which is As-Sab' Al-Mathani (i.e., the seven oft-repeated Ayat)

and the Great Qur'an which is given to me." [Al-Bukhari]

Commentary

The author – may Allah shower blessings on him – said in his book, *Riyaadus Saaliheen*: 'Chapter on inducement towards the recitation of some special verses and *Surah* of the Noble Qur'an.'

The previous chapter is about the merit of reciting the Qur'an in general terms. However, this chapter mentions the virtues of specific verses and chapters.

One of such chapters is *Surah Al-Fatihah* (Chapter 1). It is also referred to as *Ummul Qur'an*, the mother of the Qur'an. In Arabic language, *Umm* is the one to which a thing returns; hence, the meaning of the entire Qur'an returns to *Surah Al-Fatihah*. Thus, Allah made it mandatory to recite in every *Rakat* of *Salat*. The Prophet ﷺ said: 'There is no *Salat* for the one who did not recite *Ummul-Qur'an* (the mother of the Qur'an) or *Fatihatul- Kitab* (The Opener of the Book).'⁽¹⁾

This chapter has some distinct qualities. When a person recites it upon a sick person, the person will be healed by Allah's leave. However, this is on the condition that he recites it with the faith of a believer; that is, he recites it with firm belief that it is a beneficial healing invocation.

The second condition is that he recites it upon a sick person who also believes and trusts that it is a beneficial healing invocation. This is indicated in the hadeeth that the Prophet ﷺ dispatched a raiding party which halted at the place of a people and asked them for some hospitality. These people refused and Allah made their leader to be overwhelmed from the bite of a scorpion. He experienced therefrom great discomfort. So, some of them said to one another: 'Go to the group (the raiding party), perhaps there is one amongst them who can recite some healing incantations.' So, they come to the raiding party and said to them: 'Our

¹ Reported by Al-Bukhaari in the Book of the Call to Prayer, Chapter on the Compulsion of Recitation upon the Imam and the Followers during in *Salat*... no.756 and Muslim in Book of *Salat*, Chapter on the Compulsion of Reciting *Al-Fatihah* in Each *Rakat* and that...no.394.

leader was stung by a scorpion, is there amongst you anyone who can recite (that is, healing words)?' They replied: 'Yes, but we will not recite to you unless you give us a ram in return!'

They said: 'We shall give it to you!' So, one of the companions of the Prophet proceeded to recite *Surah Al-Fatihah* upon the man. The man was in serious pain due to the sting of the scorpion. So, he recited upon him. Thereupon the stung man stood as though breaking loose from a halter, that is, as though a camel breaking loose from its halter; as though he was free of any discomfort. So, they gave them the ram. The companions of the Prophet said to one another: 'We fear that this ram may be unlawful, we shall not eat from it till we reach the Prophet ﷺ.' They informed the Prophet ﷺ when they returned to Madinah. He ﷺ told them: 'Take (accept) it and allot me a share!'⁽¹⁾ That is, give me a share of it.

He only said this so that their mind may be at ease; otherwise he ﷺ is not in need of this and also to explain that this is permissible. Then, he said to the one who recited it: 'What informed you that it was healing?' Whenever, one recites it upon a sick person believing that it is beneficial by Allah's leave, Allah the most High, benefits by it in a surprising way. This is amongst the virtues of *Surah Al-Fatihah*. It is the greatest chapter in the Book of Allah as contained in this hadeeth.

Allah alone grants success.

Hadeeth 1009

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ
فِي: قُلْ هُوَ اللَّهُ أَحَدٌ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ
الْقُرْآنِ».

1 Reported by Al-Bukhaari in Book of food, Chapter on Healing with Incantations of *Surat Al-Fatihah* ..., no. 5736 and Muslim in Book of As-Salam, Chapter on the Permissibility to Take a Wage upon Healing with the Qur'an and Words of Remembrance..., no.2201.

Abu Sa'id Al-Khudri رضي الله عنه reported about Surat Al-Ikhlās (Chapter 112): The Messenger of Allah ﷺ said, "By Him in Whose Hand my soul is, it is equivalent to one-third of the Qur'an."

Hadeeth 1010

وَعَنْهُ أَنَّ رَجُلًا سَمِعَ رَجُلًا يَقْرَأُ: «قُلْ هُوَ اللَّهُ أَحَدٌ» يُرَدِّدُهَا، فَلَمَّا أَصْبَحَ جَاءَ إِلَى رَسُولِ اللَّهِ ﷺ، فَذَكَرَ ذَلِكَ لَهُ، وَكَانَ الرَّجُلُ يَتَقَالُّهَا فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّهَا لَتَعْدِلُ ثُلُثَ الْقُرْآنِ». رَوَاهُ الْبُخَارِيُّ .

Abu Sa'id Al-Khudri رضي الله عنه reported: A man heard another reciting Surat Al-Ikhlās repeatedly. The next morning he came to the Messenger of Allah ﷺ and informed him about it as if he considered it to be of little reward. On that the Messenger of Allah ﷺ said, "By Him in Whose Hand my soul is, this Surah is equal to one-third of the Qur'an." [Al-Bukhari]

Commentary

An- Nawawi – may Allah shower blessings on him – cited these hadeeths under the 'Chapter on inducement towards the recitation of some special verses and Surah of the Noble Qur'an.'

They are about the virtue of:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ وَلَمْ يُولَدْ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾

"Qul Huwa Allahu Ahad. Allah As-Samad. Lam yalid wa lam yulad, wa lam yakun lahu kufuwan ahad. – Say (O Muhammad

ﷻ! *He is Allah, (the) One. Allah-us-samad (The self-sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him*" (Al-Akhlās: 1-4)

This Surah is named Surah Al-Ikhlās (purity or Tawheed [Monotheism]) because Allah, The Mighty and Sublime, devoted it to Himself. Thus, He did not mention anything in it except His Names and His Attributes. Also, whoever recites it, having faith in it and believing in what its contents indicate, then he is one who has purified his Religion for Allah, Honored and Glorious is He, free from associating partners with Him. The entire chapter contains the Names and Attributes of Allah:

"Qul Huwa Allahu Ahad - Say (O Muhammad ﷻ): 'He is Allah, (the) One.'

It is said that the polytheists asked the Prophet ﷺ: 'Tell us the Genealogy of your Lord!' That is, what is His lineage, as though they were saying: 'He is the son of who?' - refuge is with Allah. Alternatively, they could mean to ask him: 'From what did He originate? Is it from Gold or Silver or something similar to these?' So, Allah revealed the Surah: *'Qul Huwa Allahu Ahad - Say (O Muhammad ﷻ): 'He is Allah, (the) One.'* That is, He is single and distinct from all His creatures, Glorious and Honored is He. Nothing is similar to Him amongst His creatures.

'*Ahad* – One,' is a Name exclusive to Allah, the Mighty and Sublime. It cannot be used to refer to anyone else.

"Allah-us-Samad- The Self-Sufficient Master, whom all creatures need, He neither eats nor drinks."

'*As-Samad*': The Qur'an exegesis differ regarding its meaning but the comprehensive connotation is that *As-Samad* refers to the One, perfect in His Attributes, whom all His creatures need. He is perfect in His Knowledge, His Power, His Mercy, His Forbearance and in His other Attributes. Also, He is the One whom all His creatures need, all creatures refer all their needs to Him and beseech Him for them, even

the polytheists. When they are on the sea and the waves begin to toss them about, they beseech Allah alone. He Glorious and Honored is He, is the repose of all creatures. Therefore, *As-Samad* refers to the One, perfect in His Attributes, whom all His creatures need.

“Lam yalid walam yulad. Wa lam yakun lahu kufuwan ahad- He begets not, nor was He begotten. And there is none co-equal or comparable to Him!”

‘Lam yalid’: He begets not; that is, He has no child – Honored and Glorified is He – because He is independent of anyone. Allah the most High said:

﴿أَنَّىٰ يَكُونُ لَهُ وَلَدٌ وَلَمْ تَكُن لَّهُ صَاحِبَةً﴾

“How can He have children when He has no wife?” (Al-Anam: 101)

In this is a refutation of the claim of the Jews, Christian and polytheists. The Jews said: ‘Uzayr (Ezra) is the son of Allah’; that is, they claimed that Allah begot a son who is Uzayr.’ The Christians said: ‘Christ is the son of Allah,’ and the polytheists said: ‘The angels are the daughters of Allah!’ So, Allah refuted all of these (sayings):

‘He begets not, nor was He begotten.’

This is because He, Glorious and Honored is He, is the First, and nothing precedes Him. So, He is the First, and every other thing came into existence after a period of non existence. As for the Lord (Allah), Glorious and Honored is He, He is the first, Eternal and Everlasting.

“And there is none co-equal or comparable to Him!”

That is, He has no partner or associate in His Knowledge, Power and other Attributes. When the *Ad* (people of Prophet *Hud*) became haughty and boasted of their strength and said:

﴿مَنْ أَشَدُّ مَنَا قُوَّةً﴾

“Who is mightier than us in Strength?” (Fussilat: 15)

Allah - Honored and Glorious is He - said:

﴿أَوَلَمْ يَرَوْا أَنَّ اللَّهَ الَّذِي خَلَقَهُمْ هُوَ أَشَدُّ مِنْهُمْ قُوَّةً وَكَانُوا بِآيَاتِنَا يَحْدُوثُونَ﴾^(١٥)
 ﴿فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا صَرْصَرًا فِي أَيَّامٍ﴾^(١٦)

“See they not that Allah, Who created them was mightier in strength than them. And they used to deny Our Ayat (proofs, evidences, verses, lessons, revelations and so on)! So we sent upon them furious wind in days of evil omen (for them).”
 (Fussilat: 15,16)

They were destroyed by wind which is one of the lightest of His creatures. Yet, it completely destroyed a people who were saying:

“Who is mightier than us in strength?”

Allah, Honored and Glorious, will never have a partner.

You should note that *Kufuwan* (co-equal) can be recited in three different manners: read with a *Dammah* (on the letter *Faf*) followed by letter (*Waw*) that is, when it has (*Waw*) the (*Faf*) takes a *Dammah*. It is not permissible for it to be with *Sukuun* of the (*Faf*). There are two other recitations: with *Hamzah* along with the *Sukuun* of (*Faf*) and *Hamzah* along with *Dammah* of the letter *Faf*. But whenever (*Waw*) is present then the letter (*Faf*) goes with *Dammah*. We hear many reciters reciting it with a *Sukuun* along with (*waw*), this is a defect. Whenever you recite it with (*Waw*) then give the (*Faf*) a *Dammah*.

The Prophet ﷺ swore that this chapter is equivalent to a third of the Qur'an. He asked his companions: ‘Does any of you feel incapable of reciting a third of the Qur'an in a night?’ This was difficult for them and he said:

﴿قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾^(١)
 ﴿لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ﴾^(٢)

“Qul Huwa Allah Ahad. Allahu As-Samad. Lam yalid wa lam yulad. Wa lam yakun lahu kufuwan ahad,”⁽¹⁾ is equivalent to a

third of the Qur'an. That is, in terms of reward.

However, it is not a replacement for the Qur'an. Therefore, if a person recites it three times, for instance, instead of reciting *Surah Al-Fatihah* in *Salat*, it would not suffice him. This is because there is a difference between something being equivalent in reward and being a substitute. A thing may be equivalent to another in reward but not acceptable as a substitute for it. For example, do you see that when a person says: '*La ilaha illa Allah, wahdahu la sharika lahu Al-Mulk wa lahu Al-Hamd wa Huwa ala kulli shay'in Qadeer*' - There is no one worthy of worship except Allah alone having no partner. To Him belongs Dominion and Praise, and He is over all thing Able,⁽¹⁾ ten times is comparable to manumitting one of the descendants of Ismael (عليه السلام) from slavery; that is, it is equivalent to it. However, if one has an obligation to free a slave and he recites these words of Remembrance ten times, it would not suffice him. So, we must know the difference between equivalence in reward and equivalence in substance.

So, it is equivalent to a third of the Qur'an in reward but is not equivalent to a third of the Qur'an in substance; that is, it is not a substitute for it. This is why if a person recites it in his *Salat* three times, it suffices him not from reciting *Al-Fatihah*.

Allah alone grants success.

Hadeeth 1011

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي: قُلْ هُوَ اللَّهُ أَحَدٌ: «إِنَّهَا تَعْدِلُ ثُلُثَ الْقُرْآنِ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ said, "Surat *Ikhlas* is equivalent to one-third of the Qur'an." [Muslim]

1 Reported by Muslim in Book of Remembrance, Supplication, Repentance and Seeking Forgiveness, Virtues of *Tahleel*, *Tasbeeh*, and Supplication..., no. 2693

Hadeeth 1012

وَعَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحْبَبْتُ هَذِهِ السُّورَةَ: قُلْ هُوَ اللَّهُ أَحَدٌ، قَالَ: «إِنَّ حُبَّهَا أَذْخَلَكَ الْجَنَّةَ». رَوَاهُ التِّرْمِذِيُّ وَقَالَ: حَدِيثٌ حَسَنٌ. وَرَوَاهُ الْبُخَارِيُّ فِي صَحِيحِهِ تَعْلِيْقًا.

Anas رضي الله عنه reported: A man said: "O Messenger of Allah! I love Surat-Al-Ikhlās [Say: He is Allah, (the) One]." He ﷺ said, "Your love for it will admit you to Jannah." [At-Tirmidhi]

Hadeeth 1013

وَعَنْ عُقْبَةَ بْنِ عَامِرٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَمْ تَرَ آيَاتٍ أَنْزَلْتُ هَذِهِ اللَّيْلَةَ لَمْ يَرِ مِثْلُهُنَّ قَطُّ؟ قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ، وَقُلْ أَعُوذُ بِرَبِّ النَّاسِ». رَوَاهُ مُسْلِمٌ.

'Uqbah bin 'Amir رضي الله عنه reported: The Messenger of Allah ﷺ said: "Do you not know that last night certain Ayat were revealed the like of which there is no precedence. They are: 'Say: I seek refuge with (Allah) the Rubb of the daybreak' (Surah 113), and 'Say: I seek refuge with (Allah) the Rubb of mankind' (Surah 114)." [Muslim]

Hadeeth 1014

وَعَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَتَعَوَّذُ مِنَ الْجَانِّ، وَعَيْنِ الْإِنْسَانِ، حَتَّى نَزَلَتِ الْمُعَوِّذَتَانِ،

فَلَمَّا نَزَلَتْهَا أَخَذَ بِهَمَا وَتَرَكَ مَا سِوَاهُمَا. رَوَاهُ التِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Abu Sa'id Al-Khudri ؓ reported: The Messenger of Allah ﷺ used to seek protection against the evil of jinn and the evil eyes till Surat Al-Falaq and Surat An-Nas were revealed. After they were revealed, he took to them for seeking Allah's protection and left everything besides them. [At-Tirmidhi]

Hadeeth 1015

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مِنْ
الْقُرْآنِ سُورَةٌ ثَلَاثُونَ آيَةً شَفَعَتْ لِرَجُلٍ حَتَّى غُفِرَ لَهُ، وَهِيَ:
تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ». رَوَاهُ أَبُو دَاوُدَ، وَالتِّرْمِذِيُّ وَقَالَ:
حَدِيثٌ حَسَنٌ.

Abu Hurairah ؓ reported: I heard the Messenger of Allah ﷺ saying, "There is a Surah in the Qur'an which contains thirty Ayat which kept interceding for a man until his sins are forgiven. This Surah is 'Blessed is He in Whose Hand is the dominion.' (Surat Al-Mulk 67)." [At-Tirmidhi and Abu Dawud]

Hadeeth 1016

وَعَنْ أَبِي مَسْعُودٍ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ
قَالَ: «مَنْ قَرَأَ بِالْآيَتَيْنِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ فِي لَيْلَةٍ
كَفَّتَ عَنْهُ». مُتَّفَقٌ عَلَيْهِ .

Abu Mas'ud Al-Badri ؓ reported: I heard the Prophet ﷺ saying, "He who recites the two Ayat at the end of Surat Al-Baqarah at night, they will suffice him." [Al-Bukhari and Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned these hadeeths under the 'Chapter on inducement towards the recitation of some special verses and *Surah* of the Noble Qur'an.'

The virtues of reciting *Surah Al-Fatihah* and *Surah Al-Ikhlās* have been discussed.

Among such chapters are the *Mu'awwidhatayn*.

The *Mu'awwidhatayn* refers to *Qul audhu bi Rabbil-Falaq* (Chapter 113) and *Qul audhu bi Rabbin-Nas* (Chapter 114). No one seeks protection with them, with firm faith, except that Allah, Honored and Glorious is He, protects him. As for *Surah Al-Falaq*, Allah, Honored and Glorious is He, said:

﴿قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ۝١ مِنْ شَرِّ مَا خَلَقَ ۝٢﴾

"Say: I seek refuge with (Allah) the Lord of the day-break. From the evil of what He has created." (Al-Falaq: 1, 2)

That is, say - O you man seeking assistance from your Lord -: 'I seek refuge with (Allah) the Lord of the day-break.'

Al-Falaq refers to the cleaving of the day-break, the seed-grain and the fruit-stone. Allah - the most High- said:

﴿فَالِقُ الْإِصْبَاحِ ۝١٦﴾

"(He is the) Cleaver of the day break." (Al-Anam: 96)

He – the most High - also said:

﴿إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى ۝٩٥﴾

"Verily, it is Allah who causes the seed grain and the fruit-stone (like the date stone, and so on.) to split and sprout." (Al-Anam: 95)

He, Honored and Glorious is He, is the Lord of the cleaving. None is capable of cleaving any of these aforementioned things except Him, Honored and Glorious is He.

"From the evil of what he has created."

That is, from every created object.

One of such created things is human soul as reported in the authentic hadeeth: 'We seek refuge with Allah from the evil of own souls and the ills of our actions.'⁽¹⁾ The soul commands one to evil. So, you should seek assistance with Allah from the evil of what He has created; that is, from the evil of all created things be they men, Jinns, the soul and so on.

"And from the evil of the darkening (night) as it comes with darkness (or the moon as its sets or goes away)."

The darkening is night; this is because vermin are abundant at night and predatory animals prowl around in the dark. So, the night contains a lot of evils. Therefore, you should seek assistance with Allah from the evil of the night - the darkening as it comes with dimness, that is, when it enters.

"And from the evil of the witchcrafts, when they blow in the knots."

That is, magicians who blow in the knots to bewitch people. He (Allah) mentioned them as females though magic could be found with females as well as males. However, it is more common with females. It is possible that the meaning of: '*those who blow*,' is those souls which blow in knots, and therefore it encompasses men and women.

"And from the evil of the envier when he envies."

This refers to the evil eye. For the one with an evil eye - may Allah

1 Reported by At-Tirmidhi in the Book of Marriage, Chapter on What has Been Narrated about the *Khutbah* (solemnization speech) of Marriage..., no.1105 and An-Nasa'i in Book of Al-Jumu'ah, Chapter on the Manner of the *Khutbah*..., no. 1404 and Ibn Majah in Book of Marriage Chapter on the *Khutbah* of Marriage..., no.1892

protect us from it, he does not love that good things happen to others. Whenever Allah blesses anyone with some form of wealth, honor, knowledge, children, wives and so on, evil will shoot from his soul, like an arrow, to affect the man. This arrow does not benefit him aught, but his soul is evil – it does not love good for others. So, the evil eye affects the person. The Prophet ﷺ said: “Were anything to overtake Predestination, it would have been the evil eye.”⁽¹⁾

The evil eye has effect and it is real. Indeed, some scholars said that it is what is intended in His statement, Exalted is He:

“And verily, those who disbelieve would almost make you slip with their eyes through hatredness when they hear the Reminder (Qur’an).”⁽²⁾

Then He said: *“when he envies!”* This is because the envier does not envy at all times, hence he does not afflict everyone with his evil eyes. However, whenever he envies – May Allah protect us therefrom – his evil affects others.

It is possible that the meaning of the verse is: the envier with an evil eye and the envier without an evil eye: some people are envious, refuge is with Allah, because they do not love good for others. Envy is to dislike the favors which Allah has bestowed upon others; that you dislike what Allah has blessed others with though you may not desire that such should vanish. When you desire that such blessings should vanish then the situation becomes worse, refuge is with Allah. Envious, and we seek refuge with Allah (from their evil), do not destroy except their own souls.

The envier burns whenever Allah bestows His favors upon His servant, his heart burns. This envier – refuge is with Allah – is unjust to others and transgresses against them when he envies. The envy becomes a mountain in his heart. Let us imagine that Allah has blessed a person with wealth and he spends it in the path of Allah. An envier would be furious within himself, ‘Why should Allah bless this

1 Reported by Ahmad in his Musnad (6/438), and At-Tirmidhi in Book of Medicine, Chapter on What has Been Narrated about Healing the Affliction of the Evil Eye ..., no.2059

2 Qur’an 68 verse 51

man with wealth and made him to spend it in Allah's path.' Whenever this man is praised in a gathering, he would say: 'May Allah guide him, he shows off and is not interested in the face of Allah and the abode of the hereafter.'

So also, when Allah blesses a person with knowledge and he becomes accepted among people, he envies and wishes that blessing of Allah upon this person vanishes. There are other examples.

Envy – and refuge is with Allah – is one of the major sins and Allah castigated the Jews for it. He said:

﴿أَمْ يَحْسُدُونَ النَّاسَ عَلَى مَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ﴾

“Or do they envy men [Muhammad ﷺ and his followers] for what Allah has given them of His Bounty?” (An-Nisa: 54)

The bounty belongs to Allah and to no one beside Him. He grants it to whomever He Wills. Do you envy people over bounties which Allah has granted them? You commit a crime and transgress against the Rights of Allah, Honored and Glorious is He. Perhaps, you are saying: 'Why does this man achieve this bounty which he is not worthy of?'

In summary, it is necessary to seek protection with these two chapters. At-Tirmidhi – may Allah shower blessings on him – mentioned that the Prophet ﷺ used to seek protection with Allah from *Al-Jann*, the Chief Jinn, and from the evil eye of men until 'Qul audhu bi Rabbi-falaq' and 'Qul audhu bi Rabbi-Nas!' were revealed.' Thereafter, he began to seek protection using them and abandoned all other things.

Allah alone grants success.

Hadeeth 1017

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَا تَجْعَلُوا بُيُوتَكُمْ مَقَابِرَ، إِنَّ الشَّيْطَانَ يَنْفِرُ مِنَ الْبَيْتِ الَّذِي تُقْرَأُ

فِيهِ سُورَةُ الْبَقَرَةِ. رَوَاهُ مُسْلِمٌ .

Abu Hurairah رضي الله عنه reported: I heard the Messenger of Allah ﷺ saying: "Do not turn your houses into graveyards. Satan runs away from the house in which Surat Al-Baqarah is recited." [Muslim]

Hadeeth 1018

وَعَنْ أَبِي بِنِ كَعْبٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«يَا أَبَا الْمُنْذِرِ! أَتَدْرِي أَيُّ آيَةٍ مِنْ كِتَابِ اللَّهِ مَعَكَ أَعْظَمُ؟
قُلْتُ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ، فَضَرَبَ فِي صَدْرِي
وَقَالَ: «لِيَهْنِكَ الْعِلْمُ أَبَا الْمُنْذِرِ». رَوَاهُ مُسْلِمٌ .

Ubayy bin Ka'b رضي الله عنه reported: The Messenger of Allah ﷺ said: "Abu Mundhir! Do you know which Ayah in Allah's Book is the greatest?" I replied: "It is 'Allah la ilaha illa Huwal-Haiyul-Qayum (Allah! none has the right to be worshipped but He, the Ever Living...)'." (2:256) Thereupon he ﷺ patted me in the chest and said, "Rejoice by this knowledge, O Abu Mundhir!" [Muslim]

Commentary

The hadeeths explain the virtue of specific verses and chapters of the Noble Qur'an, one of which is Surah Al-Baqarah.

Regarding Surah Al-Baqarah, the author – may Allah shower blessings on him – reported on the authority of Aboo Hurairah that the Prophet ﷺ said: 'Do not turn your houses into graveyards.' Scholars explained that you should not abandon performing As-Salat in your homes; that is, do observe Salat in your homes. He ﷺ described houses in which Salat is not performed as graveyards

because *Salat* is not valid in graveyards. This is narrated in the hadeeth of the Prophet ﷺ: 'The entire earth is a place of *Salat* except the graveyard and the bathroom!'⁽¹⁾

He ﷺ also said: 'Do not observe *Salat* towards graves and do not sit on them!'⁽²⁾

Salat, obligatory or optional, is not valid in the graveyard. Indeed, the prostration of recitation and the prostration of gratitude are not valid in the graveyard. The only *Salat* that may be performed in the graveyard is the funeral prayer. There is no harm in observing the funeral prayer in the graveyard before or after the burial. However, funeral prayer should not be performed after burial at the prohibited times. For example, if you come to participate in the funeral prayer after *Salat Al-Asr* but you found out that the corpse has been buried, you should not perform *Salat* upon it. This is because you can observe it at another time, outside the prohibited times; for example, the forenoon. But, if you meet the corpse in the graveyard before burial, there is no problem if you observe *Salat* upon it even though it may be after *Al-Asr*. In this case, the *Salat* has as cause. For any *Salat* that has a cause, there is no prohibited time.

Then he ﷺ informed us that the Satan flees from a home in which *Surah Al-Baqarah* is recited. That is, when you recite *Surah Al-Baqarah* in your home, Satan will flee from your house and would not come near it. The reason for this is that *Surah Al-Baqarah* contains *Ayat Al-Kursiyy* (*Al-Baqarah* 2 verse 255).

This is supported by the subsequent hadeeth of Ubayy bin Ka'b - may Allah be pleased with him - as mentioned by the author. The Prophet ﷺ asked him: 'Do you know which verse of the Book of Allah is the greatest?' He replied: '*Ayat Al-Kursi*.' So, the Prophet patted him in the chest and said: 'Rejoice by this knowledge, O

1 Reported by At-Tirmidhi in the Book of As-Salat, Chapter on what has been Narrated about the Whole Earth being a Mosque except the Graveyard and the Bathroom ... , no.317; and Ibn Majah in Book of Mosques and Congregations, Chapter on Places where Salat is detested....., no.745

2 Reported by Muslim in Book of Funerals, Chapter on the Prohibition of Sitting on Graves or Observing Salat upon them...., no. 972

Aboo Mundhir.' Thus, he applauded him for knowing the greatest verse in the Book of Allah. This is because this verse contains ten of Allah's Attributes, Honored and Glorious is He. Allah - Honored and Glorious is He - said:

﴿اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ﴾

"Allah! La ilaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists." (Al-Baqarah: 255)

This contains the sanctification of the Oneness of Allah, Honored and Glorious is He. 'La ilaaha illa Huwa Al-Hayyu Al-Qayyum,' means there is no god worthy of worship in truth except Him, Glorious and Honored. Everything worshipped besides Allah is a case of misplaced worship even if it is named a deity. This is just a name, which they have forged for which Allah has sent down no authority.

﴿الْحَيُّ الْقَيُّومُ﴾

"The Ever Living, the One Who sustains and protects all that exists."

That is, the One Who is perfect in His living and His Timeless Existence. He is the perfect Living One Whose existence was not preceded by a period of nonexistence nor will it be followed by extinction. This is because He is the first, and nothing precedes Him. and He is the Last, and nothing succeeds Him. Allah, Honored and Glorious said:

﴿كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾ وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ﴿٢٧﴾﴾

"Whatever is on it (the earth) will perish. And the face of your Lord full of Majesty and Honour will remain forever." (Ar-Rahman: 26, 27)

Some of the pious predecessors said that the one who recites:

"Whatever is on it (the earth) will perish," must not stop at that.

Rather, he should say: "Whatever is on it (the earth) will perish and the Face of your Lord full of Majesty and Honour will remain forever," so that the deficiency of creatures become manifest and the perfection of the Creator, Glorious and Honored is He, becomes apparent. He, The Mighty and Sublime, is the Ever Living, perfect in His Life. So also, His life is not blemished or defective in any form while the lives of others are defective. Take a look at your life, O man; if you consider your sense of hearing, then your hearing is deficient, you cannot hear everything. So also your sight, same for your health; there are several illnesses which afflict man. The same goes for all other elements of life, they are all deficient. As for the Lord (Allah), Honored and Glorious is He, He has perfect Life.

"Al-Qayyum – the One Who sustains and protects all that exists!" That is, the One Who is Self-Subsisting and also sustains others. He is the Self-Subsisting, Honored and Glorious is He, Who is not in need of anyone:

﴿وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ (١٧)

"And whoever disbelieves then Allah stands not in need of any of the Alamin (mankind, jinn and all that exists)." (Al-Imran: 97)

﴿إِنْ تَكْفُرُوا فَإِنَّ اللَّهَ غَنِيٌّ عَنْكُمْ وَلَا يَرْضَىٰ لِعِبَادِهِ الْكُفْرَ وَإِنْ تَشْكُرُوا

يَرْضَاهُ لَكُمْ﴾ (٧)

"If you disbelieve, then verily, Allah is not in need of you; He likes not disbelief for His slaves. And if you are grateful (by being believers), He is pleased therewith for you." (Az-Zumar: 7)

He is the Rich and the Independent. In a divine hadeeth, He, Glorious and Honored is He, said: 'O My slave, you can never be able to harm Me, nor can you ever be able to benefit Me.'⁽¹⁾

So, He exists by Himself and is not dependent or in need of anyone. He maintains everything else. The Sustainer of everything is Allah,

1 Reported by Muslim in Book of Kindness, Joining the Ties of Kinship and Manners, Chapter on the Prohibition of Oppression...no.2577

Honored and Glorious is He. Allah the most High said:

﴿أَفَمَنْ هُوَ قَائِمٌ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ﴾ (23)

'Is then He (Allah) Who takes charge (guards, maintains, provides) of every person and knows all that He has earned (like any other deities who know nothing).'" (Ar-Rad: 33)

That is, is He similar to the one who has authority over nothing? The One in charge of every soul and Who knows what it has earned is Allah, Honored and Glorious. Therefore, *Al-Qayyum* has two meanings:

1. The Self-Subsisting Who exists by Himself and is not in need of anyone; and
2. The One Who sustains every other thing; that is, every other thing is in need of Allah.

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ (255)

"Neither slumber nor sleep overtake Him." (Al-Baqarah: 255)

Slumber is a dormant state which precedes sleep. Sleep is well known. Allah, Honored and Glorious, is not overtaken by slumber nor sleep but man is overtaken by slumber and sleep even while observing *Salat*. Man sometimes slumbers while talking to people as he is unable to control himself. But Allah, Honored and Glorious is He, is never overtaken by slumber nor sleep because of His perfect Existence, the Mighty and Sublime, and His Perfect Self-subsisting nature.

In an authentic hadeeth, the Prophet ﷺ said: 'Verily, Allah does not sleep and it is not proper for Him to sleep.'⁽¹⁾ This means that it is totally impossible for Him, Honored and Glorious is He, to sleep, because He has perfect Existence and is perfectly Self-Subsisting. Who would maintain creation if the Creator slept! There is no one, so He, Glorious and Honored is He, is not overtaken by slumber nor sleep.

Allah alone grants success.

1 Reported by Muslim in Book of Faith, Chapter on His Statement ﷺ: Verily Allah does not sleep..., no.179.

Hadeeth 1019

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَكَذَّبَنِي رَسُولُ اللَّهِ ﷺ بِحِفْظِ زَكَاةِ رَمَضَانَ، فَأَتَانِي آتٍ، فَجَعَلَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: إِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ، وَبِي حَاجَةٌ شَدِيدَةٌ، فَخَلَّيْتُ عَنْهُ، فَأَصْبَحْتُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! شَكَا حَاجَةً وَعِيَالًا، فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ. فَقَالَ: «أَمَّا إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَعَرَفْتُ أَنَّهُ سَيَعُودُ لِقَوْلِ رَسُولِ اللَّهِ ﷺ فَرَصَدْتُهُ، فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، قَالَ: دَعْنِي فَإِنِّي مُحْتَاجٌ، وَعَلَيَّ عِيَالٌ لَا أَعُودُ، فَرَحِمْتُهُ فَخَلَّيْتُ سَبِيلَهُ، فَأَصْبَحْتُ فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ! مَا فَعَلَ أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! شَكَا حَاجَةً وَعِيَالًا فَرَحِمْتُهُ، فَخَلَّيْتُ سَبِيلَهُ، فَقَالَ: «إِنَّهُ قَدْ كَذَبَكَ وَسَيَعُودُ» فَرَصَدْتُهُ الثَّالِثَةَ. فَجَاءَ يَحْثُو مِنَ الطَّعَامِ، فَأَخَذْتُهُ، فَقُلْتُ: لَأَرْفَعَنَّكَ إِلَى رَسُولِ اللَّهِ ﷺ، وَهَذَا آخِرُ ثَلَاثِ مَرَّاتٍ أَنَّكَ تَزْعُمُ أَنَّكَ لَا تَعُودُ، ثُمَّ تَعُودُ! فَقَالَ: دَعْنِي فَإِنِّي أَعْلَمُكَ كَلِمَاتٍ يَنْفَعُكَ اللَّهُ بِهَا، قُلْتُ: مَا هُنَّ؟ قَالَ: إِذَا أُوْتِيتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ، فَإِنَّهُ لَنْ يَزَالَ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَا يَقْرُبُكَ شَيْطَانٌ حَتَّى تُصْبِحَ، فَخَلَّيْتُ سَبِيلَهُ فَأَصْبَحْتُ، فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «مَا فَعَلَ

أَسِيرُكَ الْبَارِحَةَ؟» قُلْتُ: يَا رَسُولَ اللَّهِ! زَعَمَ أَنَّهُ يُعَلِّمُنِي كَلِمَاتٍ يَنْفَعُنِي اللَّهُ بِهَا، فَخَلَّيْتُ سَبِيلَهُ. قَالَ: «مَا هِيَ؟» قُلْتُ: قَالَ لِي: إِذَا أَوَيْتَ إِلَى فِرَاشِكَ فَاقْرَأْ آيَةَ الْكُرْسِيِّ مِنْ أَوَّلِهَا حَتَّى تَخْتِمَ الْآيَةَ: اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَقَالَ لِي: لَا يَزَالُ عَلَيْكَ مِنَ اللَّهِ حَافِظٌ، وَلَنْ يَقْرَبَكَ شَيْطَانٌ حَتَّى تُصْبِحَ. فَقَالَ النَّبِيُّ ﷺ: «أَمَّا إِنَّهُ قَدْ صَدَقَكَ وَهُوَ كَذُوبٌ، تَعْلَمُ مَنْ تُخَاطِبُ مُنْذُ ثَلَاثِ يَ أَبَا هُرَيْرَةَ؟» قُلْتُ: لَا، قَالَ: «ذَاكَ شَيْطَانٌ». رَوَاهُ الْبُخَارِيُّ.

Abu Hurairah رضي الله عنه reported: The Messenger of Allah ﷺ put me in charge of charity of Ramadan (Sadaqat-ul-Fitr). Somebody came to me and began to take away some food-stuff. I caught him and said, "I must take you to the Messenger of Allah ﷺ." He said, "I am a needy man with a large family, and so I have a pressing need." I let him go. When I saw the Messenger of Allah ﷺ next morning, he asked me, "O Abu Hurairah! What did your captive do last night?" I said, "O Messenger of Allah! He complained of a pressing need and a big family. I felt pity for him so I let him go." He ﷺ said, "He told you a lie and he will return." I was sure, according to the saying of the Messenger of Allah ﷺ that he would return. I waited for him. He sneaked up again and began to steal food-stuff from the Sadaqah . I caught him and said; "I must take you to the Messenger of Allah ﷺ." He said, "Let go of me, I am a needy man. I have to bear the expenses of a big family. I will not come back." So I took pity on him and let him go. I went at dawn to the Messenger of Allah ﷺ who asked me, "O Abu Hurairah! What did your captive do last night?" I replied, "O Messenger of Allah! He complained of a pressing want and the burden of a big family. I took pity on him and so I let him go." He ﷺ said, "He told you a lie and he will return." (That man) came again to

steal the food-stuff. I arrested him and said, "I must take you to the Messenger of Allah ﷺ, and this is the last of three times. You promised that you would not come again but you did." He said, "Let go of me, I shall teach you some words with which Allah may benefit you." I asked, "What are those words?" He replied, "When you go to bed, recite Ayat-ul-Kursi (2:255), for there will be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning." So I let him go. Next morning the Messenger of Allah ﷺ asked me, "What did your prisoner do last night." I answered, "He promised to teach me some words which he claimed will benefit me before Allah. So I let him go." The Messenger of Allah ﷺ asked, "What are those words that he taught you?" I said, "He told me: 'When you go to bed, recite Ayat-ul-Kursi from the beginning to the end [i.e., Allah! none has the right to be worshipped but He, the Ever Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Kursi encompasses the heavens and the earth, and preserving them does not fatigue Him. And He is the Most High, the Most Great].' (2:255). He added: 'By reciting it, there will be a guardian appointed over you from Allah who will protect you during the night, and Satan will not be able to come near you until morning'." The Messenger of Allah ﷺ said, "Verily, he has told you the truth though he is a liar. O Abu Hurairah! Do you know with whom you were speaking for the last three nights?" I said, "No." He ﷺ said, "He was Shaitan (Satan)." [Al-Bukhari]

Commentary

This story is really amazing. The Prophet ﷺ put Aboo Hurairah -

may Allah be pleased with him – in charge of charity of Ramadan, that is *Sadaqatul-Fitr*.

They would gather it together a day or two before the *Eid*, and Aboo Hurairah was entrusted with it. One night, a man came to steal from the food and Aboo Hurairah apprehended him. He said: 'I must take you to the Messenger of Allah ﷺ.' He became frightened and said: 'I am in dire need and have dependents, with needs.' He was merciful to him and freed him. When he woke up in the morning and came to the Messenger of Allah ﷺ, he said to him: 'What did your captive do last night?' This is one of the signs of Allah. Although the Prophet ﷺ was not with him, he was informed of the incident through revelation.

He said: 'What did your captive do last night?' I said: 'O Messenger of Allah, he complained of a pressing need and a big family. I felt pity for him so I let him go.' The Prophet ﷺ said: 'He told you a lie' that is, he has no dependents and no need, 'and he will return.' He (Aboo Hurairah) said: 'I was sure, according to the saying of the Messenger of Allah ﷺ that he would return.' The companions of the Prophet - may Allah be pleased with him - believed in whatever the Messenger ﷺ informed them just as they believe things which they see with their own eyes or even more. He said: 'I waited for him. He sneaked up again and began to steal food-stuff from the *Sadaqah*. I caught him and said, 'I must take you to the Messenger of Allah.' So, he repeated his previous plea that he is in need and has a large family. So, he - may Allah be pleased with him - was compassionate to him (again). He was compassionate to him only because he knew the Prophet ﷺ was forbearing and large hearted. Hence, he knew that he ﷺ would not reprimand him as he had not rebuked him for letting him off earlier.

When morning came, he went to the Prophet ﷺ and informed him. He ﷺ said: 'He told you a lie and he will return.' He laid in ambush for him the third time and was on the look-out for him. The man came again to steal the food-stuff. So I said: 'I must take you to the Messenger of Allah ﷺ and this is the last of three times. You promised that you would not come again but you did.' He said: 'Let go of me and I shall teach you some words with which Allah may benefit you.' He asked: 'What are those words?' He responded: '*Ayat Al-Kursi*: "*Allahu*

La ilaaha illa Huwa Al-Hayyu Al-Qayyum “(Al-Baqarah 2: verse 255). When you go to bed, recite *Ayat Al-Kursi* (Qur’an Baqarah 2: verse 255). There shall be a guardian appointed over you from Allah, and Satan will not be able to approach you till morning.’ These are light words which would protect you. If you employ several guards, they cannot prevent the devils from approaching you, but Allah will protect you with these few words.

Next morning, he went quickly to the Prophet ﷺ and narrated the event to him. He ﷺ said: ‘Verily, he has told you the truth though he is a liar.’ That is, this time he was truthful in what he told you but he is a liar. He asked: ‘Do you know with whom you have been speaking for the last three nights?’ I said: ‘O Messenger of Allah, I do not know.’ He said: ‘He was *Shaytan*, appearing in human form.’

This hadeeth contains numerous benefits, amongst which are:

1. There is no problem if people turn in the *Sadaqah Al-Fitr* to the authority or its representative. A committee may be established for the collection of *Zakat Al-Fitr* from people. When a person hands it over to this committee, he is free of the obligation.
2. It is permissible for the agent to dole out the substance provided the legal guardian acquiesces. Abou Hurairah handed out the food-stuff to this man or person. I said man or person because the *Jinns* are called men as Allah the most High said:

﴿وَأَنَّهُ كَانَ رِجَالٌ مِنَ الْإِنسِ يَعُوذُونَ بِرِجَالٍ مِنَ الْجِنِّ﴾

“And verily, there were men among mankind who took shelter with men among the jinn.” (Al-Jinn: 6)

Abou Hurayrah – may Allah be pleased with him – again dispensed the food-stuff on the second night though the Messenger ﷺ had said: ‘He told you a lie and he will return.’

Satan may appear in human form; as a man, or in the form of a dog. Some scholars even said about the statement of the Messenger ﷺ: ‘The black dog is a *Shaytan* (devil),’ means that it is the *Shaytan* that

takes on that form and appears as black dogs. However, the correct understanding of this hadeeth is that the black dog is the devil among dogs; it is the evilest, most dangerous and craziest of them.

Also the devils may appear in the form of animals like cats or snakes. This is supported in the authentic hadeeth about a newly wedded young man from the *Ansar*. He came home one day to find his wife outside. He queried her and she asked him to enter the house to see for himself. When he entered, he found a snake on the bed. So, he picked up a spear and killed it but he also died at that moment. The sequence of their death was not clear. This snake was a *jinn* and when he killed it, its family killed him at the same instant?

Hence, the Prophet ﷺ prohibited the killing of snakes found in the home. It is not permissible for one to kill the snake when one sees it in the home; rather, you should warn it for three days. You say to it: 'You are discomfoting me, so do not sit in my house.' If it remains there after the third day, you should kill it. If it is a *Jinn*, when you forbid it, it will not come back; otherwise, it is just one of the animals with no knowledge. So, it should be killed if it comes after the third day.

However, the Messenger ﷺ singled out two types of snakes to be killed at all times. These are the short tailed snake (*Abtar*) and the one with two white lines on its back (*Dhu At-Tafitain*). These two should be killed because they 'Snatch away the sight'⁽¹⁾ due to their ugliness and cause miscarriage in pregnant women. Hence, the Prophet ﷺ ordered us to kill these two types even in the house. The important point is that devils and *Jinns* may appear in forms different from their original forms.

4. It is permissible to hand out the Zakat Al-Fitr prior to the Eid even if by more than two days provided he hands it over to the authority. However, people in authority must not distribute it before its time.

5. It shows one of the signs of the Messenger of Allah ﷺ. He gained knowledge of what happened without witnessing it because revelation came to him from Allah, Honored and Glorious is He.

1 Reported by Muslim in Book of As-Salam, Chapter on Killing of the Snake and others... no. 2232

6. One should recite the entire *Ayat Al-Kursi* (Al-Baqarah 2: verse 255) before retiring to bed.

The statement of Allah:

﴿لَا إِكْرَاهَ فِي الدِّينِ﴾

“There is no compulsion in religion ...” (Al-Baqarah: 256)

is not part of it; this verse is past *Ayat Al-kursi* which ends with:

﴿وَهُوَ الْعَلِيُّ الْعَظِيمُ﴾

“And He is the Most High, the Most Great.” (Al-Baqarah: 255)

So, you should recite it every time you retire to bed at night. Satan will not come near you till you rise in the morning and Allah will appoint a guardian over you. A reliable person informed me that he used to recite it every night but he forgot on a particular night that a scorpion stung him. The Messenger ﷺ said: ‘There shall be a guardian appointed over you from Allah.’ He forgot to recite it, thus the guardian was not present on that day and a scorpion stung him. Hence, you should endeavor to recite *Ayat Al-Kursi* every night, particularly when you go to bed.

7. One must accept the truth irrespective of its source, even if it is from a devil, an idol worshipper, a Jew or a Christian. Allah accepted the truth from the idol worshippers. Likewise, the Prophet ﷺ accepted the truth from the Jews and confirmed the truth from Satan as seen in this hadeeth.

As for the acceptance of truth by Allah from the idolaters:

﴿وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا﴾

“And when they commit a fahisha (evil deed, going round the ka’bah in naked state, every kind of unlawful sexual intercourse), they say we found our fathers doing it and Allah has commended it on us.” (Al-Araf: 28)

They gave two reasons:

The first is that they met their fathers upon it and the second is that Allah ordered them to do so.

So, Allah - the most High - said:

﴿قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾ (٢٨)

“Say: Nay, Allah never commands Fahisha – Do you say of Allah what you know not?”

But He was silent about their statement:

“We found our fathers doing it,” because this statement of theirs was true. Indeed, they found their fathers doing this evil but Allah did not command it.

“Say: Nay, Allah never commands Fahisha...”

As for the Prophet ﷺ's acceptance of the truth from the Jews: A Jewish scholar came to him and said we find that (in our Book) Allah places the Heavens on His Finger, and also the earths and the trees on His Finger, then he mentioned the rest of the hadeeth. So, the Prophet laughed till his molars became visible as a confirmation of the statement of this Jewish scholar. Then, he ﷺ recited:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَمَةِ وَالسَّمَوَاتُ
مَطْوِيَّاتٌ بِيَمِينِهِ سُبْحَنَهُ وَتَعَالَى عَمَّا يُشْرِكُونَ﴾ (٢٧)

“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His Right hand. Glorified be He and High is He above all that they associated as partier with Him. (Az-Zumar: 67)”⁽¹⁾

He also confirmed the truth uttered by the devil as seen in this hadeeth.

Thus, it is obligatory for you, O Muslim, to accept the truth from

1 Reported by Al-Bukhaari in Book of Exegesis of the Qur'an Chapter on his statement: *“They made not a just estimate of Allah such as is due to Him ...”*, no. 4811 and Muslim in Book of the Description of Resurrection, Paradise and Hell, a Chapter from it ..., no. 2786

anyone and to reject falsehood from anyone. The speech of whoever utters falsehood must be rejected and the statement of whoever utters truth must be accepted. As a consequence, one of the statements which has been transmitted from the scholars is: ‘Men are known by the truth, and the truth is not known by men.’ That is, you should not make personality your yardstick for accepting the truth.

It is true that the statement of a scholar may be trusted and accepted than the statements of others, but not all his statements will be right. He may err or be correct, but a scholar is more likely to be right without doubt. Hence, they said: ‘Men are known by the truth.’ As for the truth, it is not known by men because a man may err or be right. And Allah is the Guide to that which is right.

Let us return to the explanation of *Ayat Al-Kursi*. We stopped at His statement, Exalted is He:

﴿لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ﴾ (100)

“Neither slumber nor sleep overtakes Him.”

Slumber is a dormant state before sleep, and sleep is well known.

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾ (100)

“To Him belongs whatever is in the heavens and whatever is on the earth.”

This verse hints at the comprehensive Dominion of Allah, the Mighty and Sublime.

“To Him belongs whatever is in the heaven and whatever is on the earth.”

The evidence of this comprehensiveness is the word ‘whatever’ in His statement:

﴿وَمَا فِي الْأَرْضِ﴾ (100)

“And whatever is on the earth.”

It is a relative pronoun which denotes that to Him belong all that

because it implies all-inclusiveness in Arabic language. The evidence of His sole ownership of Authority is that He put the predicate first: *"to Him belongs whatever is in the heavens."* Putting the predicate first indicates an all-encompassing nature.

There is no one who has dominion over anything in the heavens or in the earth save Allah. Whatever a man owns such as clothes, landed properties and other materials are a limited ownership which he may not dispense as he wills. For instance, a person may wish to burn his garment but he is prohibited from doing that. Hence, his ownership over those things is not total because he is not free to dispense it except in accordance with Allah's Legislation.

For this reason, it is not permissible to engage in usury with our wealth even if the borrower is pleased with it and willingly agrees to pay it. It is not permissible because we are not free to dispense our possessions as we wish. Our ownership and authority over our properities are limited. Complete ownership, which allows the owner to do whatever he wishes, belongs to Allah, Honored and Glorious is He, alone.

Allah, Honored and Glorious is He, says:

﴿لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ﴾

"To Him belongs whatever is in the heaven and whatever is on the earth."

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ﴾

"Who is he that can intercede with Him except with is His permission."

That is, no one can intercede on behalf of another before Allah without His permission. Intercession is well known and it to intervene on behalf of someone else in order to bring about benefit or prevent harm. It is well known that irrespective of the might of the empire of an earthly king, people will still intercede with him without any permission. Even kings with gigantic empires, their wives would

intercede without seeking permission.

However, no one can intercede with Allah, Honored and Glorious, except with His permission. Even the Most Honorable of His servants do not intercede with Him except by Allah's permission. This points to the completeness of His Dominion, Honored and Glorious is He. No one is capable of speaking before Him or interceding, which is good, except with His permission.

Who is the most honorable creature amongst the offspring of Adam before Allah? Verily, it is Muhammad ﷺ. On the Day of Resurrection, he will not have the right to intercede until Allah permits him. Then he will remain in the state of prostration for a very long period until Allah will reveal certain words of praise to him. These words will never have been granted before then. Thereafter, he will proceed to intercede.

Thus, any inferior being has more reason to seek permission. No one can intercede except with Allah's permission. Why? This is because of the complete nature of His Ownership and Authority, Honored and Glorious is He.

﴿يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ﴾

"He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter."

Allah, Honored and Glorious, knows what is before them, that is, all future affairs, and what is behind them, that is, all their past affairs. This is evidence of the Perfect Knowledge of Allah, Honored and Glorious is He, and He encompasses everything: past, present and future. What is before you is what you face even in the next minute, and what is behind you is that which you have left behind, even if a minute away.

For instance, is our discussion right now after *Salat Al-Asr* before us or behind us? It is behind us, my statement which I am uttering right now? Whatever is after now is the future; now is the present and that which has preceded is past behind you. So, Allah Honored and Glorious, knows whatever is before us, the present and the future,

and whatever is behind us. This is a proof of the perfection of His Knowledge, Glorious and Honored is He. The knowledge of other than him is deficient:

Firstly: We are initially ignorant of several things. Then, they became known to us through knowledge.

Secondly: Whenever we learn something, there remains a defect in our knowledge, which is forgetfulness.

However, Allah's Knowledge, Honored and Glorious is He, does not entail forgetfulness or prior ignorance. Moosa عليه السلام mentioned this when Fir'aun told him:

﴿قَالَ فَمَا بَالُ الْقُرُونِ الْأُولَىٰ﴾ (٥١) *قَالَ عَلِمَهَا عِنْدَ رَبِّي فِي كِتَابٍ لَا يَضِلُّ رَبِّي وَلَا يَنسَىٰ* (٥٢)

"[Fir'aun (pharaoh) said: what about the generations of old? [Musa (Moses) said: The knowledge there of is with my Lord, in a Record. My Lord is neither unaware nor He forgets.]" (Ta-Ha: 51, 52)

That is, He is never ignorant nor does He forget what is past. Our knowledge is affected by two defects: a defect which has preceded, which is ignorance; and a defect which will affect it in future, which is forgetfulness. Allah's Knowledge, Honored and Glorious is He, is free from all of that.

﴿مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ﴾ (١٥٥)

"Who is he that can intercede with Him except with His permission? He knows what happens to them (his creatures) in this word, and what will happen to them in the Hereafter. And they will never compass any thing of His knowledge except that which He wills."

That is, the creatures do not comprehend anything of His Knowledge except that which He Wills. Knowledge here refers to

what is known, that is, we cannot encompass anything of what Allah knows except that which He, Honored and Glorious, wills. This is similar to His statement:

﴿عَلِيمُ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ۖ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ فَإِنَّهُ يَسْلُكُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۚ﴾ (٢٦)

﴿بَيْنَ يَدَيْهِ وَمِنْ خَلْفِهِ رَصَدًا ۚ﴾ (٢٧)

“(He alone) the Knower of the Gha’ib (unseen), and He reveals to none His Gha’ib (unseen). Except to a Messenger (from mankind) whom He has chosen (He informs him of unseen as much as He likes), and then He makes a band of watching guards (angels) to march before him and behind him.” (Al-Jinn: 26,27)

Also, we cannot capture the essence of His knowledge; that is, knowledge of His Person and Attributes except that which He wills. Therefore, we do not know about what has to do with His Person, His Names and His Attributes except that which He wills. This is why the scholars say that the Names of Allah and His Attributes are *Tauqeefiyyah* (that is, known only through revelation). This means that its confirmation or negation is based solely on what has come through the Sharee'ah. This is because we do not know the Names of our Lord except that which He teaches us nor His Attributes except that which He teaches us. Similarly, we do not know anything about His Person, Honored and Glorious, except what He teaches us. This statement is a proof that man is in need of Allah's knowledge, Honored and Glorious is He. It is necessary for man to beseech Allah to teach him that which he does not know which is beneficial to his Religion and mundane life.

﴿وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۖ وَهُوَ يُبْصِرُ مَا يُعْمَلُ فِي السَّرَائِرِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ۚ﴾ (٢٠٠)

“His Kursi (footstool) extends over the heavens and earth.”

About *Ayat Al-Kursi*, Ibn Abass - may Allah be pleased with him - said: ‘It is the foothold for the two feet of Allah, Honored and Glorious, and is smaller than the Throne.’ The Throne is bigger than it. In a hadeeth from the Prophet ﷺ, he said: ‘The similitude of the seven

heavens to the *Kursi* is like a ring thrown onto a field. The vastness of the *Arsh* compared to the *Kursi* is like the vastness of the field compared to the ring.¹ When you throw a ring onto a field, which is a piece of expansive land, it will be insignificant.

This is the similitude of the seven heavens and the seven earths to the *Kursi*; as a ring thrown onto a field. And the vastness of the throne in comparison to the *Kursi* is like a ring on a field. The Throne is much mightier than the *Kursi*, and its Creator, Glorious and High is He, is much greater than it. If this is the case; that is, the *Kursi* encompasses the heavens and the earth, and the *Arsh* is greater, and the Lord is greater than everything and He is the greatest of all things:

﴿وَلَا يَؤُودُهُ حِفْظُهُمَا﴾

“And He feels no fatigue in guarding and preserving them.”

That is, Allah, Honored and Glorious, is not overworked or incapacitated because He is preserving the heavens and the earth. This is in spite of what they contain, their size and expanse. Yet, He is High, Honored and Glorious is He, is above everything. Nothing is invisible to Him. He is not overburdened due to preserving the heavens and the earth, nor is He overburdened due to preserving whatever is in the heavens and the earth:

﴿لَهُ مُعَقِّبَاتٌ مِّنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ يَحْفَظُونَهُ مِمَّا أَمَرَ اللَّهُ﴾

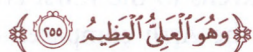
“For each (person), there are angels in succession, before and behind him. They guard him by the command of Allah.” (Ar-Rad: 11)

﴿فَإِنَّ اللَّهَ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ﴾

“But Allah is the Best to guard, and He is the Most Merciful of those who show mercy.” (Yusuf: 64)

Despite being High as He is above all things, Allah, Honored and Glorious, feels no fatigue in maintaining the heavens and the earth.

1 Reported by bin Hibban in Saheeh in the Book of Goodness and Kindness, Chapter on what has been narrated about obedience and its reward..., no.361



“And He is the Most High, the Most Great.”

He is High, Honored and Glorious is He, above all things; and He is Great, greater than every other thing. Some of the people of knowledge say: ‘The highness is of two categories: The Highness of His person, Honored and Glorious, that He is above everything; and the Loftiness of His Attributes. His Attributes are loftier than those of every other thing. The Great means One with Greatness, Power, Magnificence, Honor and Majesty. These meanings reinforce that it is the greatest verse of Allah’s Book.

Allah alone grants success.

Hadeeth 1020

وَعَنْ أَبِي الدَّرْدَاءِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ حَفِظَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ سُورَةِ الْكَهْفِ، عُصِمَ مِنَ الدَّجَالِ». رَوَاهُمَا مُسْلِمٌ .

Abud-Darda’ رضي الله عنه reported: The Messenger of Allah ﷺ said: “Whoever commits to memory the first ten Ayat of the Surat Al-Kahf , will be protected from (the trial of) Ad-Dajjal (Antichrist).” [Muslim]

Commentary

The author – may Allah shower blessings on him – mentioned these hadeeths under ‘Chapter on inducement towards the recitation of some special verses and Surah of the Noble Qur’an.’ They are about Surah Al-Kahf (Chapter 18), Fatihah Al-Kitab (Qur’an chapter 1) and the concluding verses of Surah Al-Baqarah.

Regarding the first, the Prophet ﷺ informed us that whosoever commits the first ten or the last ten verses of *Surah Al-Kahf* (Chapter 18) to memory will be protected from the (trials of) *Ad-Dajjal* (The Antichrist).

Ad-Dajjal is a disbeliever who will be raised before the end of time. He will initially claim Prophethood then he will claim to be a god, refuge is with Allah from his trials. This will be the greatest tribulation on earth since the creation Adam till the end of time as we were informed by the Prophet ﷺ: 'If he appears while I am with you, I will defend you against him. But if he appears after I die, then everyone of you is his own defender. Allah is the One Who remains after me to guide every Muslim.'⁽¹⁾

The Prophet ﷺ warned about his tribulation. There was no Prophet except that he warned his people so that the progeny of Adam may prepare for this great tribulation. Otherwise, it is known that he will not come except at the end of time. Notwithstanding, this warning shows the severity of this tribulation from which none will escape except whoever Allah, Honored and Glorious, rescues.

Allah will make extraordinary feats to happen through this *Dajjal*. He will give command to the sky and it will send down its rain upon the earth and he will give command to the earth and it will bring forth its vegetation. He will come to a people in barren land devoid of pasture with weak and lean animals. He will invite them to disbelief and give them false hope. So, they will follow him and he will give command to the sky and it will rain and give command to the earth and it will bring forth vegetation. Then he will revitalize their animals, so they have udders full of milk and their flanks stretched.

Then he will come to another people and invite them, but they will reject him and their land will become barren without plants. Do you know of any tribulation greater than this?

A lot of people will follow him in the villages. He will admit

¹ Reported by Muslim in the Book of Tribulations and the Signs of the Last Hour, Chapter on the Mention of the Anti-christ, His Attributes and What is with Him..., no.2937

whoever follows him into his paradise and put whoever rejects him in his fire. However, that which people consider to be paradise will in fact be hell, and that which people will consider as hell will in fact be paradise and sweet water. Unfortunately, men do not know except that which is apparent.

However, Allah, The Mighty and Sublime, explained that he (the *Dajjal*) is a liar. Allah gave details of this as reported to us by the Prophet ﷺ. The word *Kaafir* (*kaaf-faa-raa*) will be written between his eyes. Every believer, even if he is uneducated, will be able to read it. However, every hypocrite will be prevented from seeing it even if he is lettered. So, he does not see that which is written between his eyes because he is misguided - refuge is with Allah.

This is similar to the condition of a man in the grave; a believer will respond correctly: 'My Lord is Allah, my religion is Islam and my Prophet is Muhammad.' But a hypocrite, even if he is lettered, would not be able to respond correctly, refuge is with Allah. Also, our Prophet ﷺ gave us a manifest sign which is that *Dajjal* is one-eyed, having only one eye, and our Lord Glorious and Honored, is not one eyed. He is free of all blemish and defect. Whoever is on the truth is safe and saved.

This despicable *Dajjal* will remain on earth for forty days. The first day will be like a year, that is, twelve months. Imagine this, Glorified is Allah! Presently, the earth completes its orbital rotation every twenty-four hours but it will complete this in twelve months on the first day of *Dajjal's* appearance. The second day will be like a month, the third day like a week and the rest of the days will be like our normal days. He will remain for this period, and then Isa son of Maryam ﷺ will descend to kill this *Dajjal*. The true Christ, the pure Prophet will kill the evil (and false) Christ, the *Dajjal*. Allah, Honored and Glorious, will grant him power over the *Dajjal* and he will kill him.

Due to the enormity of this tribulation, the Messenger of Allah ﷺ commanded us to seek refuge with Allah from him in every *Salat*. He said: 'Seek refuge with Allah from four things saying: 'O Allah, I seek refuge in you from the punishment of Hell, and the punishment of

the grave, and the trial of living and dying and from the evil of the trial of the (false) Christ, the *Dajjal*.⁽¹⁾

The horror of his tribulation requires that we seek refuge with Allah, Honored and Glorious, with a truthful heart from the tribulation of the (false) Christ *Dajjal*.

Also, one of the means of escape from his tribulation is memorizing ten verses from *Surah Al-Kahf*, either from its beginning or its end. Whoever memorises and recites them will be protected from his tribulation.

Chapter 184: desirability of assembling for the recitation of the noble qur'an

Hadeeth 1021

وَعَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: بَيْنَمَا جِبْرِيلُ عَلَيْهِ السَّلَامُ قَاعِدٌ عِنْدَ النَّبِيِّ ﷺ سَمِعَ نَقِيضًا مِنْ فَوْقِهِ، فَرَفَعَ رَأْسَهُ فَقَالَ: «هَذَا بَابٌ مِنَ السَّمَاءِ فَتِحَ الْيَوْمَ، وَلَمْ يُفْتَحْ قَطُّ إِلَّا الْيَوْمَ»، فَنَزَلَ مِنْهُ مَلَكٌ فَقَالَ: «هَذَا مَلَكٌ نَزَلَ إِلَى الْأَرْضِ لَمْ يَنْزِلْ قَطُّ إِلَّا الْيَوْمَ، فَسَلِّمْ وَقَالَ: أَبْشِرْ بِنُورَيْنِ أُوتِيَتْهُمَا، لَمْ يُؤْتِهُمَا نَبِيٌّ قَبْلَكَ: فَاتِحَةِ الْكِتَابِ، وَخَوَاتِيمِ سُورَةِ الْبَقَرَةِ، لَنْ تَقْرَأَ بِحَرْفٍ مِنْهَا إِلَّا أُعْطِيَتهُ». رَوَاهُ مُسْلِمٌ .

Ibn 'Abbas رضي الله عنه reported: While Jibril (Gabriel) was sitting with the

1 Reported by Muslim in Book of Al-Mosques and the Places of Salat, Chapter on What from which refuge Should be Sought during Salat ..., no. 588

Messenger of Allah ﷺ, he heard a sound above him. He lifted his head, and said: "This is a gate which has been opened in heaven today. It was never opened before." Then an angel descended through it, he said: "This is an angel who has come down to earth. He never came down before." He sent greetings and said: "Rejoice with two lights given to you. Such lights were not given to any Prophet before you. These (lights) are: *Fatihah-til-Kitab* (*Surat Al-Fatihah*), and the concluding *Ayat* of *Surat Al-Baqarah*. You will never recite a word from them without being given the blessings it contains." [Muslim]

Among the special chapters and verses are *Surat Al-Fatihah* and the last two verses of *Surat Al-Baqarah*. None among this Ummah will recite them with firm belief except that Allah, the most High, will grant him the request in them.

In *Surat Al-Fatihah*:

﴿ اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ۝ ﴾

"Guide us to the straight Way. The way of those on whom you have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians)." (*Al-Fatihah*: 6,7)

Allah the most High said to his servant: 'When he recites it in *Salat*; He (Allah) says; this is for my servant and for My servant is whatever he requests.'

As for the concluding verses of *Surat Al-Baqarah*:

﴿ لَا يَكْفِيكَ اللَّهُ نَفْسًا إِلَّا وَسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴾

“Allah burdens not a person beyond his scope. He gets reward for that (good) which he has earned, and he is punished for that (evil) which he has earned; Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (Jews and Christians); our Lord put not on us a burden greater than we have strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our Maula (patron, supporter and protector, and so on.) and give us victory over the disbelieving people.” (Al-Baqarah: 286)

The one who believes with certainty will never ask Allah with these seven statements of supplications except that He answers him. This is a distinction and tremendous honor.

We beseech Allah - the most High - to pardon you and us and grant us victory over the disbelieving people.

Hadeeth 1022

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ، وَيَتَدَارِسُونَهُ بَيْنَهُمْ، إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ، وَغَشِيَتْهُمْ الرَّحْمَةُ، وَحَفَّتْهُمُ الْمَلَائِكَةُ، وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ» رَوَاهُ مُسْلِمٌ .

Abu Hurairah ؓ reported: The Messenger of Allah ﷺ said, “Any group of people that assemble in one of the Houses of Allah to study the Qur’an, tranquillity will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.” [Muslim]

The author, An-Nawawee – may Allah shower blessings on him – said in his book, Riyaadus Saaliheen: ‘Chapter on desirability of assembling for the recitation of the noble Qur’an’

He implied that it is meritorious for people to gather together for the recitation of the Qur'an and teaching it. This is one of the things which the Prophet ﷺ encouraged in the narration of Aboo Hurayrah - may Allah be pleased with him. He said: 'Any group of people that assemble in one of the Houses of Allah to study the Book of Allah (i.e. Qur'an), tranquility will descend upon them, mercy will engulf them, angels will surround them and Allah will make mention of them to those (the angels) in His proximity.' This assembly benefits from these four things.

He ﷺ said: 'Any group of people that assemble in one of the Houses of Allah.' The houses of Allah on earth are the mosques. Allah - the most High said:

﴿ فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ
 (٣٦) رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا
 تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ ﴾ (٣٧)

"In houses (mosque) which Allah has order to be raised (to be cleaned and to be honored); in them His Name is glorified in the mornings and in the afternoons or the evenings. Men, whom neither trade nor sale diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salat (Iqamat - as-Salat), nor from giving the Zakat. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection)." (An-Nur: 36, 37)

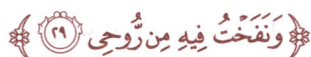
Allah mentioned these places in conjunction with himself as a way of honoring and elevating them because they are places for His remembrance, the recitation of His Word and seeking nearness to Him in *Salat*. However, He - the Mighty and Sublime, is above His Throne, beyond the heavens. He does not reside within any of His creatures nor does any of His creatures exist within Him, Glorious and Honored is He. However, this association to Himself is to honor (those houses).

Scholars - may Allah shower blessings on him - have explained that

things which are mentioned in conjunction with Allah are of two types:

The first: Attributes which do not exist separately. These are the Attributes of Allah, Honored and Glorious. For example, the Honour of Allah, the Power of Allah, the Speech of Allah, the Hearing of Allah, the Sight of Allah. These Attributes are mentioned in conjunction with the One to whom they belong. So, these are the Attributes of Allah, Honored and Glorious is He.

The second: Entities which exist separately from Allah, Honored and Glorious is He. They are created things which are not amongst the Attributes of Allah. They are only mentioned in conjunction with Him, Honored and Glorious, by way of honoring and elevating them. For example, the mosque of Allah, the houses of Allah, the she camel of Allah. So also is His statement, Exalted is He, about Adam:



“And (we) breathed into him (Adam) the (our) soul which I created for him.” (Al-Hijr: 29)

Likewise, as regards 'Eesa son of Maryam, the soul is distinct and separate from Allah, Honored and Glorious, and is one of His creatures. However, it is related to Allah by way of honor and nobility.

Also, he ﷺ said: ‘study the book of Allah.’

The recitation of Allah's Book, Honored and Glorious is He, is of three classes:

1. Recitation of the text;
2. Recitation of the meaning;
3. Recitation of implementation.

The recitation of the text is well known; one recites a particular part and it has two forms:

The first form: That a reciter recites a page or two pages and the rest recite exactly what he recited after him. This usually occurs during teaching periods.

The second form: That a reciter recites a page or two pages, then the next reciter reads the subsequent page or two and the cycle continues.

Someone may say that this second form results in the loss of reward for some of them because what one recites is not recited by another. It should be explained that nothing is lost because the listener is similar to the reciter in terms of reward. The evidence for this is the statement of Allah, Blessed and Exalted is He, in *Surah Yoonus* (Chapter 10) in the story of Moosa ؑ when he cursed the people of *Fir'aun* saying:

﴿رَبَّنَا أَطْمِسْ عَلَيَّ أَمْوَالَهُمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾ (88)

“Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment” (Yunus 10:88)

The one speaking here is Moosa ؑ as shown at the beginning of the verse:

﴿وَقَالَ مُوسَى رَبَّنَا إِنَّكَ آتَيْتَ فِرْعَوْنَ وَمَلَأَهُ زِينَةً وَأَمْوَالًا فِي الْحَيَاةِ الدُّنْيَا رَبَّنَا لِيُضِلُّوا عَنْ سَبِيلِكَ رَبَّنَا اطْمِسْ عَلَيَّ أَمْوَالَهُمْ وَاشْدُدْ عَلَى قُلُوبِهِمْ فَلَا يُؤْمِنُوا حَتَّى يَرَوْا الْعَذَابَ الْأَلِيمَ﴾ (88)

“And Moosa (Moses) said: Our Lord! You have indeed bestowed on Fir'aun (pharaoh) and his chiefs splendor and wealth in the life of this world, our Lord! that they may lead men astray from Your path. Our Lord! Destroy their wealth, and harden their hearts, so that they will not believe until they see the painful torment.” (Yunus: 88)

Allah, the most High, responded:

﴿قَالَ قَدْ أُجِيبَتْ دَعْوَتُكُمَا فَاسْتَقِيمَا وَلَا تَتَّبِعَانِ سَبِيلَ الَّذِينَ لَا يَعْلَمُونَ﴾ (89)

“Allah said: Verily, the invocation of you both is accepted. So you both keep to the straight way (that is, keep on doing good deeds

and preaching Allah's Message with patience), and follow not the path of those who know not (the truth that is, to believe in the Oneness of Allah, and also to believe in the Reward of Allah: Paradise and so on)" (Yunus: 89)

Although the supplicant was only one, the scholars explained that Harun was listening and saying Amen to the invocation, so the invocation was for both of them.

As for recitation of the meaning: That these people should study the Book of Allah, Honored and Glorious is He, to understand its meanings. The pious predecessors would not read more than ten verses until they understand them, knowing what they contained of knowledge and actions. They said: 'So we learnt the Qur'an, knowledge and action together.'

As for the third category of recitation: That is, the recitation of implementation, and this is the major goal of the Noble Qur'an as mentioned by Allah the most High:

﴿ كَتَبَ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرُوا أُولُوا الْأَلْبَابِ ﴾ (٢٩)

"(This is) a Book (the Qur'an) which We have sent down to you full of blessings that they may ponder over its verses and that men of understanding may remember." (Sad: 29)

The primary aim is to apply the content of the Qur'an by affirming the information from Allah, implementing His commands and avoiding His prohibitions. This is the recitation of implementation of Allah's Book, Honored and Glorious is He.

He ﷻ said: 'tranquility will descend upon them.'

Allah, Honored and Glorious, plants tranquility into the hearts and they become at ease, having certainty and calmness. These hearts are free of anxiety, doubt or uncertainty. They are peaceful and tranquil. This is one of the greatest favours of Allah on the servant; that He plants tranquility in his heart; he is free of apprehension and doubt, and he is pleased with the ordainments and predestination of Allah. If

he is afflicted with harm, he is patient and awaits liberation from Allah; and if he is touched with joy, he thanks and praises Allah for it with tranquility, peace and calmness. This tranquility is an immense favor of Allah; we beseech Allah to put tranquility in your hearts and ours.

Allah the most High had said:

﴿هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ﴾

“He it is Who sent down As-Sakinah (calmness and tranquility) into the hearts of the believers, that they may grow more in faith along with their (present) faith.” (Al-Fath: 4)

It is one of the causes which strengthen faith.

‘tranquility will descend upon them, mercy will engulf them,’ that is, mercy will envelope them. Engulf may mean to envelope or cover as in the statement of Allah, Exalted is He:

﴿وَاللَّيْلُ إِذَا يَغْشَى﴾

“By the night as it envelopes” (Al-Lail: 1)

That is, when it covers the earth with its darkness.

‘Mercy will engulf them,’ which is the Mercy of Allah, Honored and Glorious is He.

‘And angels will surround them,’ that is, they encircle them listening to the remembrance and acting as witnesses for them.

The fourth: ‘and Allah will make mention of them to those (the angels) in His proximity.’ Allah, the most High, mentions them to the highest group of angels. This is similar to His statement in the Hadeeth Qudsi: ‘Whoever remembers Me in a group, I will remember him in a better group.’⁽¹⁾

1 Reported by Al- Bukhari in Book of Oneness of Allah, Chapter on the statement of Allah the Exalted: “And Allah warns you against Himself (His punishment)...,” no.7405, and Muslim in Book of Remembrance, Supplication Repentance and Seeking forgiveness ..., Chapter on encouragement to Remembrance (remembrance) of Allah the Exalted ..., no.2675

Summarily, this hadeeth points to the virtue of gathering for the recitation of the Book of Allah Honored and Glorious is He.

Allah alone grants success.

The Fourth Volume ends here – by Allah's Favour and His granting success. The Fifth Volume will follow it – by Allah's Leave – and it will commence with the Chapter on the Virtues of the Ablution.